

BS Thorpe 23/3/71 - 1/2/c  
Bought at Lilly's sale

ROTE OR MYRROUR OF CONSOLACYON AND COMFORT,  
black letter, woodcut, the corners of a few leaves repaired  
in facsimile (sold therefore with all faults), else fine  
copy, in morocco extra, covered with antique blind  
tooling, g. e. by W. Pratt, EXTREMELY RARE  
Wynkyn de Worde, 1530

From W. B. Thorpe's Sale 307

81419

549 **Rote (The); or myrrour of consolacyon and confort.**

[Colophon.] *Thus endeth the Rote or myrrour of consolacyon and confort. Lately imprinted and amended in many places where ony faute was by Wynkyn de Worde, dwellynge in Flete strete, at the sygne of the Sonne, 1530. 4to, Black letter, with curious old woodcut on title, morocco extra, blind tooled sides, gilt edges, by Pratt, 154. 15s.*

Some leaves at the end are very carefully repaired, and a few words restored in facsimile; the volume is otherwise in good condition, and forms a fine specimen of Wynken de Worde's press at a very moderate price. It is one of the very rarest of his impressions, and is at the same time a valuable specimen of the popular religious teaching in England in the pre-Reformation period.

~~201~~  
K In Camb & Libby

"Plate III. (6): R<sup>to</sup>, March 20-31; April 1-14. V<sup>so</sup>, April 15-30; May 1-10.

"Plate IV. (5): R<sup>to</sup>, May 11-31; June 1-5. V<sup>so</sup>, June 6-30; July 1.

"Plate V. (4): R<sup>to</sup>, July 2-27. V<sup>so</sup>, July 28-31; Aug. 1-22.

"Plate VI. (3): R<sup>to</sup>, Aug. 23-31; Sept. 1-18. V<sup>so</sup>, Sept. 19-30; Oct. 1-14.

"Plate VII. (2): R<sup>to</sup>, Oct. 15-31; Nov. 1-9. V<sup>so</sup>, Nov. 10-30 Dec. 1-5.

"Plate VIII. (1): R<sup>to</sup>, Dec. 6-31. V<sup>so</sup>, Jan. 2-26.

"Saints' days, emblems, and market days, signs of a simple and primitive type. As yet I have found no Runic calendar commencing the year in the manner of this one. It is a very valuable specimen of its kind. I ought to have mentioned that the line occupying the middle of each side represents the dominical letters (week days); the line above it, the golden numbers; the line below it, the emblems. A later hand has been at work on the calendar here and there."

10-50;

6-30;

22.

19-30;

10-30

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com-  
valuable  
ne line  
letters  
below  
lendar



**C**h  
The rote or myroure of  
consolacyon and cōfōrte.

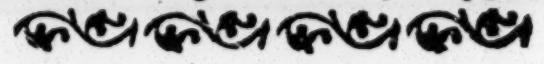


Here begynneth a lytell treatysse the whiche is called  
the Rote or myroure of consolacyon and confort.



Ex multis tribulationibus oportet istroire in  
regnum dei. Thus sayth the apostle saynt  
Paule in the boke of actes & dedes / that is  
to say in englysshe. By many tribulacyons  
we must entre in to the kyngdome of god /  
Wherfore all those that entend to come in to the kyng-  
dome of heuen / must paciently take temporall tribula-  
cyon. For that is the waye thyder by the ordynance of  
god. And all those that moost paciently take theyr tribu-  
lacyon / they shall haue theyr moost consolacion. For saynt  
Paule sayth in the seconde epystle to the Corinthyans.  
**Sicut socii sumus passionis: sic erimus consolationis.**  
That is to saye / lyke as we are parteners in trybula-  
cyon / so shall we be parteners in ioye and consolacyon.  
Thus tribulacyon is bytter / but the ende that it bryng-  
geth to / is moost swete & delectable. And remembrance  
of that everlastynge swetenes maketh faythfull soules  
swetely to take iater of tribulacyon. Temporall aduers-  
ite and trouble profyteth no thyng to the rewarde of  
the eternall ioye / but yf it be paciently taken. Thus pa-  
cience maketh tribulacyon profytale. And the profyte  
of temporall prosperite cometh of the vertue of meeknes  
Wherby prosperite is lytell set by. The perfyte pacient  
herte maketh moche of aduersite / and the perfyte meke-  
herte setteth lytell by temporall prosperite / & lytell ioyeth  
therin / but rather soroweth / bycause he fereth that he  
bleseth not perfyctly accordyng to þ greate pleasure of god  
the goodes of this prosperite. yf thou aske me whys our  
lorde Wyll gyue these temporall goodes to liche as he

knoweth that are wretched synners and bse them euyll.  
I answe. One cause is, to shewe his perfyte & haboun-  
daunt goodness, whiche gyueth good thinges not onely  
to suche as be good, but also vnto suche as are euyll and  
wretched synners, & to gyue vs ensample to folowe hym  
in doyng good for euyll, as he byddeth in the gospell of  
Mattheue. Loue your enemyes sayth he, and do well to  
suche as do euyll to you, & praye for suche as pursue you  
& speke euyll of you. If ye do thus, than ye may knowe  
that ye are perfyte in vertue, lyke as your father in heuen  
is perfyte, and maketh the sonne to gyue lyght as well  
to euyll men as to good men. And maketh the vnyghts  
wyse men to haue profyte of the rayne as well as the  
ryght wyse men. And this is a greate cōfōrte to take pa-  
ciently tribulacyon. For if we wyl for the loue of our  
lorde god breke our owne stowarde herte for to wynne þ  
loue of god, and loue suche as trouble vs, and praye for  
them, & do good agaynst euyll, than we haue one of the  
greatest tokens that we are perfyte in the syght of god  
as his owne children & followers of hym, whiche thinge  
if we wyl remembre vs, is moost ioyfull to vs. Also it  
maketh vs to be more pacyent if we dewly remembre þ  
goodes that we haue receyued of god, the goodes of na-  
ture, as wytte, eloquence, semelynesse of body, as helth,  
beaute, & goodes of fortune, as golde, syluer, cloth, lyues  
lode, and how we haue myspended them synfully, and  
how patiently he hath suffred vs longe tyme to abyde in  
synne, to the entent that fynally remembryng his good-  
nes, his pacyence & longe suffryng, we sholde turne to  
hym. Wherfore whan he scourgeth vs if we remembre  
how wel we haue deserued it, we shal by his grace more  
perfytly be agaynst it. Our lorde gyueth good thynges

as helth/rychesse and prosperite to euyll men & women,  
that remembryng his kyndnes they sholde be the more  
moued to penaunce & sorwynes whan they se they haue of-  
fended so kynde a lord Whiche so gentilly calleth them  
of his greate goodnes. And he sendeth oft tymes tribula-  
cyon to good folke Whiche are not perfytly good/for they  
take not thankfullly tribulacion/but somtyme grudge  
vnder þ rodde of chastyment/Wherfore he keþeth them  
yll vnder the rodde tyll they be so accustomed therwith  
that they can take it paciently. Thus by his kyndnes  
he bryngeth euyll folke to penaunce/& by his sharpnes  
he bryngeth good folke to pacience. Also he gyueth pro-  
sperite & goodes of this Worlde to good men & women/  
to nouryshe them & cheryshe them in his loue/lyke as  
the father telleth the chylde to folowe hym by a fayre  
apple. He sendeth also tribulacion to euyll folke/to make  
them drede hym. And thus the good folke he bryngeth  
to loue by Worlly prosperite/and euyll folke he bryng-  
geth to drede by aduersite. 

**O**ncause why our lord wyl that good folke haue  
aduersite & tribulacion is this/bycause that euyll  
folke shall not thynke þ tribulacion is so euyll that our  
lord accepteth it nouȝt/ne loueth them whiche hate it/  
for they se the contrary/that thole Whiche be moost in  
vertue haue moost tribulacion/as our sauour Whiche  
neuer dyd synne/had moost bytter Payne and trouble.  
Also his blessed mother/his apostles and his discyiples.  
And lyke wylle now in these dayes/suche folke as our  
lord loueth best/suche he sendeth moost sorowe in theys  
herte/& moost Payne or labour in body/With þ Whiche  
in the begynnyng they grutche/but synally they are

taught to suffre it swetely / and to gyue thankynge to  
our lord therof / whiche by tribulacyon delyuereth them  
from greate synne / and bryngeth them to greate grace  
in this Worlde / and ordeyneth for them plentefullly the  
pleasure perpetually & glory of the lyfe that is to come.  
He gyueth also þ goodes of this lyfe to suche as be Wret-  
ched and synfull lyuers after theyz owne Wyll / and not  
after the Wyll & lawe of god / bycause that good men and  
women shall not set theyz hert to moche on these goodes  
whiche they se that Wretched people haue with the ha-  
tred of god / but that they shall loue those goodes moost  
whiche haue none suche as be good / and are spesyally  
beloued of our lord. And these are the goodes of vertue  
whiche bryngis vs to the haboundaunt rychesse of þ ryall  
empyre of heuen. The good soules set lytel by the bayne  
prosperite of this Worlde / for it is transitory / and rather  
occasyon of vice than of vertue / and they se that they are  
gyuen to them onely well to dispence / & that they haue  
no lordshyp in them but onely vse / and that they shall be  
straytly examyned & gyue accounte how they haue vsed  
them / and by the ryghtfull iudgement of god they shall  
haue greate punysshement in this lyfe / or after this lyfe  
for every thynge that they myspende. Wherfore these  
faythfull soules haue moze fere thā fauour / moze Payne  
than pleasure in greate possesyon of worldly goodes /  
they are not inflated ne exalted in them selfe by pryde in  
prosperite. For amonge great possesyon of worldly and  
bodyly goodes they fynde them selfe ryght pooze in the  
ghostly goodes. Wherfore yf the worldly prosperite / ry-  
chesse and honours be taken fro them / they are not cast  
downe by sorowe / for they knowe þ our lord hath lent it  
them onely as longe as it pleaseþ hym. Wherfore whan

Rote or my.

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the Worlde goodes go/they thynke it is of his ordynatice  
Whiche ordeyneth euery thyng to the best to suche sou-  
les as are Wyllinge to lyue accordyng to his Wyll With  
an obedient hert these knowe that it is for the best that  
he taketh them awaie / and therfore they blesse hym/  
Wherfore losse of Worlde prosperite troubleth lytell the  
soules of good folke. The synfull folke thynke that they  
are very lordes of temporall goodes / and that they may  
spende them after theyr owne pleasure / hauynge lytell  
regarde or none to the Wyll of god. And in these goodes  
they put theyr moost felicite & pleasure / Wherfore they  
be hygh and proude in possessyon of these / and in losse of  
them they are cast downe in to greate sorowe and payne  
and the more sorowe they haue in losse of them / the more  
corrupte & bycious loue they had in hauynge of them.  
Our lord also gyueth Worlde goodes to synfull folke/  
for yf he sholde stryke euery synfull man and woman  
With the stroke of sharpe tribulacyon as soone as they  
haue synned / than they sholde thynke that all synnes  
Were punysshed in this lyfe / and that there Were no pu-  
nysshement for synne ordeyned after this lyfe / Wherfore  
our lord Jesu Chrest suffreth many one for to lyue in  
this lyfe to theyr owne pleasure / and to multyply synne  
at theyr pleasure and to his displeasure / hauynge no pu-  
nysshement in this Worlde / bycause we shal understande  
that it is reserved to þ other Worlde / for god is so ryght-  
full that he may leue no synne vnpunysshed / Wherfore  
synthen these synners are not punysshed in this Worlde/  
there must nedes be done punysshement after this Worlde/  
And it shall be to harde to abyde that tribulacyon / Wher-  
fore well is them that haue in this lyfe theyr tribula-  
cyon / for this is lytell or no thyng in regarde of that.

Also some synners in this lyfe haue greate tribulacyon  
and punysshement, and spccyally suche as be comynly  
knownen of wretched lyuyng / and one cause is / that  
other shall be aferde to folowe them by example of euyll  
lyuyng / and another is / that we may se in this lyfe  
that our lord god taketh greate dyspleasure with the  
lyfe of suche as be wretched / yf he sholde punyssh no  
synne in this lyfe / than it sholde be thought that he ly-  
tell forsed of the lyfe of man / ne gaue none attendaunce  
thereto. Also yf he wolde gyue no temporall goodes vn-  
to suche as aske them of hym / it sholde semme that they  
were not in his power. And yf he sholde gyue temporall  
goodes vnto echone that asketh them / vnderstandinge  
that they be so greatly desyred in this present lyfe / the  
people wolde rather serue hym for goodes of this lyfe  
than for goodes of the lyfe that is to come. Wherfore to  
some he gyueth welthe and prosperite / and vnto some  
he gyueth aduersite. Wherfore suche as aske temporall  
prosperite and receyue it of our lord / they may se that  
he may gyue it / but yf they set theyr hertes more vpon  
it than vpon the prosperous lyfe that is to come / they  
shall never after this lyfe haue prosperite / but perpe-  
tuall tribulacyon and aduersite. Also suche as be louers  
of god and vertue / and haue in this lyfe payne and ad-  
uersite / our lord hath ordeyned in the lyfe to come for  
to haue greate prosperite. And suche as he seeth that be  
blynded with temporall prosperite / he sendeth to them  
the temporall aduersite / bycause that they sholde lytell  
make of this lyfe / Where as they suffre so greate tribu-  
lacyon / and make moche of that lyfe / wherby they shall  
receyue the greate prosperite of that flouryng felicite  
the whiche never shall fade by aduersite / but euer shall

be a lyke fresshe without ende in eternite. Thus who so  
wyl haue that prosperite/they must take paciently and  
thankfully this aduersite. for the profyte of Payne and  
tribulacyon is in the maner of well takynge therof. The  
good thefe & the euyll thefe the whiche were crucyfyed  
with our sauouore Jesu Chryst suffred one maner of  
payne/but the good thefe toke it faythfully & paciently/  
and therfore it brought hym to y blysse that never shall  
haue ende. The euyll thefe toke it not faythfully ne pa-  
ciently/and therfore it no thyng dyd profyte to hym to  
delyuer hym fro synne/and to procure grace for to bryng  
hym to the glory. Oftentymes the paynes that dyuerse  
persones suffre is lyke/but the takyng of it is not lyke/  
therfore one persone is purged by Payne/and the other  
is broken & hurte therby/for that one taketh it pacient-  
ly and thanketh god therof/and that other grutcheth  
therwith and forgeteth god/and so the Payne that they  
suffre is lyke/but the sufferers are not lyke/for that one  
hath vertue with the Payne/and that other hath byce/  
lyke as in one fyre golde glistereth/and the grene blocke  
smoketh/and vnder one fleyle the whete is purged and  
the chaffe is broken/so one maner of Payne or tribula-  
tion purgeth the pacient/and fyleth and destroyeth the  
vnpacient. The good man or good woman loueth and  
thanketh god therof/for it is his Werke/and they praye  
to hym that it may stande them for theyr purgatory/for  
all maner synne cometh of byce/and all maner Payne  
cometh of god/to the more profyte of those that desyre to  
loue hym more than all y Wytte of mortall man can tell/  
the euyll man or woman grutcheth with god/ & thyn-  
keth lytell what profyte that he hath ordeyned to them  
by Payne and tribulacyon.

Here is no temporall payne that ony chysten soule  
suffreth in this lyfe but they deserue it well and  
muche more bothe for offences that they do in them selfe  
and also agaynst theyr neyghbours. There is no man  
nor no woman that lyueth so innocently & so vertuously  
in this lyfe but many tymes they offend in not doyng  
after ryght and reason but after þe euyll desyre of theyr  
fleshe. Notwithstandynge that by the specyall grace of  
our lord Iesu Chyſt there are many the whiche lyue  
longe tyme without deedly synnes & do no greate myſ-  
cheuous dedes for whiche myſcheuous dedes & for pu-  
nyſhement of the whiche our lord fulſylleth the Worlde  
With greate batayle/peſtylence & greate honger & ma-  
ny greate tribulacyons & yet they can not excuse them  
but they do many venyall synnes the whiche deserue  
more punyſhement of the rygour of ryghtwysnes than  
ony that is felte in this lyfe. And yf it were so that ony  
man or woman lyued without synne of them selfe yet  
they lyue not without synne in dayly couersacyon with  
theyr neyghbours for with theyr neyghbours they lyue  
not alwaye as they sholde do exceptynge them to vertue  
by wordes and example. Also whan they here or se them  
offende they correct them not as they ought to do by bro-  
therly charite. For somtyme of ydelnes they wyll not stu-  
dy ne remembre in theyr mynde how they myght say or  
do to the correccyon of theyr neyghbour. And somtyme  
they are ashamed to speke to them feryng þe they shold  
be rebuked agayne eyther in lyke thynges or in worse  
or for couetyſe þe they fere yf they shold speke they shold  
displease & by that they shold lose ſuche thynges as they  
desyre to haue or they shold lose therby ſuche thynges  
as they haue. Neuertheleſſe every man is not bounde to

correcke other folke whan he seeth them offendre / for per-  
auenture yf he speke openly to hym amonge many / he  
sholde make hym worse than he was before / Wherfore  
yf his mynde gyue hym that he myght more profyte at  
an other tyme / than he may without offence ceale tyll  
suche tyme that he thynde he sholde more profyte / But  
euery man that seeth his neyghbour offendre / and deme  
in his mynde that by his speche he myght reforme hym  
he is bounde to speke to his reformacyon / And bycause  
they do not so / notwithstandinge they lyue vertuously  
to them selfe / yet they deserue to haue Payne and tribu-  
lacyon accordyng to the ryghtwysnes of almyghty god /  
Wherfore euery man ought paciently to take tribula-  
cyon / for þ ryghtwysnes of god Wyll that it be so for cau-  
ses the Whiche oftentymes are knowen onely to hym.

**T**ribulacyon for it selfe is not to be desyred / but for  
the profyte that groweth therof / and for the spe-  
cyall helpe that the soule hath therby / for þ synfull soule  
is reformed and restored to the loue of god by the well ta-  
kyng of tribulacyon / Wherfore the soule whiche hath  
offended god / and wolde be gladde to wynne his loue /  
agayne it may be glad whan he seindeth it tribulacyon  
and Payne / for therby they may wynne his loue / And  
for this cause sayth the prophete Dauid / Da nobis dñe  
auxiliū de tribulacione / Lorde helpe vs by tribulacyon /  
he sayth not gyue vs tribulacyon / but gyue vs helpe by  
tribulacion / As no man Wyll desyre a bytter drynke but  
onely for the helpe that he may haue therby / yf he trust  
that he may haue his bodyly lyfe therby / he Wyll be  
right glad to drynke it / be it never so bytter / rather than  
he sholde bodyly dye / Lykewyse a synful soule that hath

deserued euerlastynge deth / sholde be ryght gladdre to  
dynke a sharpe draught of tribulacion / for to be delyuered  
therby fro the endlesse Payne of euerlastynge deth.  
Thus to Wyse folke in god the Whiche ordeynne all theyz  
lyfe p̄yncypally vnto almyghty god / tribulacion doth  
greate profyte. And to Wyse folke of the Woldē that put  
theyz moost pleasure in this Wretched Woldē / and full  
lytell remembre the lyfe that is to come / tribulacion  
doth greate hurte / for it is so sore agaynst theyz Wyll  
Whiche our lord of his mercy sendeth to theyz helth and  
profyte / to make them set lytell by this Woldē / that our  
lorde is vrothe with them / and so by dysobedyent ca-  
kyng of this temporall tribulacion / they deserue to haue  
euerlastynge tribulacion. Thus euery man (yf he Wyll)  
may gete helpe and profyte by tribulacion. And this  
Wyll thou shalt haue the sooner / yf thou remembre how  
precyous this vertue of pacience is in the syght of god /  
and how profitable it is to the soule / without Whiche  
no vertue pleasest god in the / ne profiteth the. Than  
thyngke that thou canst lese no bodyly thynges / whose  
losse is troublous to the / that is so profitable as pacience  
Whiche thou lesest / yf that thou take not easely thy tri-  
bulacion. And so lerne to conforte thy selfe Within that  
thou felest thy selfe dysconforted Without / for yf thou  
takest paciently aduersite and thynges done agaynst  
thy Wyll / thou shalt gete more rychesse inwardly in thy  
soule / than is possyble to the to lese outwardly. And of  
all gladnesse that is the moost precyous and acceptable  
vnto god / the Whiche groweth of tribulacion / and is  
one of the moost gladnesse that thou can haue that thou  
haue an holy soule / but this gladnesse none may haue  
but suche as knowe the fruyte & profyte of tribulacion /

Whiche ye may lerne in parte by redyng of this treatyse  
of tribulacion / & spesyal yf ye impreynt well y sentence  
therof in your mynde / for lyke as euyll chawed meet pro-  
fyteth lytell nature / so lyght redyngē with lytell atten-  
daunce of the sentence profyteth lytell the soule

**T**here are xx. fruytes the Whiche comieth of tribu-  
lacyon well taken. The fyrt is / that tribulacyon  
well taken / as the Werke of our lord to reformacyon of  
the soule / kepereth the good soule in the state of grace from  
the handes of y enemyes therof / & it rescoweth & delyues  
reth euyll soules fro the enemyes. These enemyes that  
are suppressed & discouyted by tribulacyon / are the false  
ioyes of this Worlde & deceyuale pspertyees of fleschly  
pleasures / Whiche take as psoners y hertes of men &  
Women that be wout discyplynē & conyngē of vertuous  
lyuyngē to batayle ryght with these fleschly pleasures  
they are so deceyuale / for they shewe as they were fren-  
des / & they are enemyes / they shewe they woulde bryngē  
to great pleasure / but fynally they bryngē to great Payne  
sorowe & destruccion. These are the enemyes that fooles  
of this lyfe desyre to be couersaunt withall / & they take  
them not as enemyes / but as true frendes and helpers /  
they make so fayre countenaunce & pretence of fauour / &  
yet they entendē to kyll & destroye / as Joab capteyne to  
the people of kyng Dauid / toke that man Amas by the  
chynne & laughed on hym as he had ben his frende / bys-  
cause he sholde not haue hym in suspecte / and with that  
other hande he thrust hym in to the bely with a dagger.  
Thus whan worldly psperte laugheth on a man that  
he hath all thynges to his pleasure / than he standeth in  
moost ieopardy to lose the loue of god / that is very lyfe to

the soule/for than he shall be drawen to many vices/and  
therfore p̄sperite is more to be dread than aduersite/in þ  
it deceyueth traitoursly/lyke as the enemy that hurteth  
secretly by deceypte is more to be dread than he þ assayleth  
openly.Tribulacyon is not onely in losse of goodes/losse  
of frendes/losse of helth/losse of lyberty/but it is also in  
losse of tranquillite & peace of mynde whiche a soule hath  
that is in greate temptacyon and batayle agaynst the  
Worlde/the fleshe or þ deuyll.Of all troubles it is moost  
Whan a soule is troubled to do a thynge contrary to the  
pleasure of god/Whome it desyreteth of all th̄ ge to please  
Tribulacyons are not onely sente from god to those that  
entende to serue & please god/but hymselfe ledeth þ hoost  
of tribulacyons as capteyn and marshall of the hoost to  
ordeyne them so wyllyng that they shall be to the socour &  
rescowe of his frendes.And so he sayth by the prophete.  
Cū ipso sum in tribulacione eripiā eū.I myn owne selfe  
(sayth our lord) am with hym that is troubled/and I  
shall delyuer hym.And specially he is w̄ them in tempta-  
cyon & tribulacyon þ put theyz hope principally of helpe  
in hym.As he sayth.Om̄ in me sperauit liberabo eū.By  
cause he trusteth in me (sayth our lord) I shall delyuer  
hym.Than thou that hast goddes helpe in thy tribula-  
cyon/& abydynge with the to helpe the Whan the tribu-  
lacion doth assayle the/resorte than with herty desyre to  
the presence of thy lord god/besechyng hym for grace  
to take it so that he may be pleased with the/and thou to  
haue specyall helpe agaynst thyne aduersaryes by the  
good takynge of tribulacyon/& sythen our lord cometh  
to þ tribulacyon/the more thy tribulacyon groweth/the  
more nygh he draweth to the.But perauenture þ wylte  
say here.Syr the presence of tribulacyon I fele/but the

Bote of myz.

B

presence of my lorde god/Whiche as the prophete sayth  
bereth me felowshyp in tribulacyon I fele not/for yf he  
made me fele ioyfulnes of herte by his presence lyke as  
tribulacion maketh me to fele bytternes of hert/I sholdi  
be well content to suffre tribulacyon/ & gladly I wolde  
rcceyue it. Also an other thyng stonyeth me greatly/for  
before the tribulacyon came/ & thynges contrary to my  
wyll/I had more felyng in god & more pleasure as it  
semeth me/than in y tyme of tribulacyon. How is it tha  
that in tribulacion he is more nygh to me and I lesse fele  
hym. For a solucion of this doute thou shalt vnderstāde  
that thou hast y presence of god wher euer thou be/for  
the presence of goddes diuinite fulfyllith heuen & erth/  
as he sayth by the prophete Jeremy. Celi et terrā ego  
imleo. Wherfore thou ought to be ryght well auyled in  
euery corner what thou doost or what thou sayst/for y  
hast thy iudge present/that shall dampne the or sauē the  
But specyally he is present with the whan thou arte in  
his grace & growest in vertue. As whan thou felest that  
by grete temptacyon & tribulacyon thou settest lesse by  
the worldy vanitees & by thy selfe/ & gyuest the more to  
prayers/ fastynge/ Watchyng/ almes dedes doynges/  
pulgrymage goyng/ to redyng of good bokes of vertue  
of holy meditacyons/ to haue thy mynde more cōteyned  
to god with wyll to serue hym better/ Whan y felest these  
profytes growe in the/ than thou felest our lorde ghostly.  
These profytes our lorde maketh by temptation & tribu  
lacyon/ as saynt Paule sayth. Benedictus de⁹ qui facit  
eum temptatione puentū. Blessed be god that werketh  
by temptation profyte. Thou wylte saye perauenture  
that thou hast hurte somtyme by tribulacyons/ for som  
tyme thou fallest by temptation & loued vertue. I ans-

swere to this/that yf thou haue a wyll fynally to do well  
or Wolde haue a wyll to do well/Whiche is one of y great  
tokens thou shalte be the chylde of saluacion/than stan-  
dynge thou be the electe and chosen chylde of god/What  
soneuer happen to the thou shalt haue heele therby/not  
withstandyng that thou doost deedly synne/yet our lord  
shall werke well therupon/as the apostle sayth. Dilige-  
gentib<sup>9</sup> dñm oia cooperant in bonū hijs qui scdm propos-  
itū vocati sunt sancti. To suche as loue god/all thynges  
returne to theyz wele/¶ specially to suche as are y electe  
chyldyn of god/or for suche as be the chosen chyldyn of  
god after they haue fallen in to deedly synne/they fele in  
them selfe remoors & bytternes of concyence/they wyll  
be cofessed therof/they set lesse by them selfe seynge they  
are but wretched synners. They set lesse by dignitees &  
worshypes of this Worlde/for they thynke them selfe  
not worthy to haue worshypes/but rather to haue great  
shame and rebuke/they set lesse by ryche apparayle and  
clothyng. They set lesse by costly & delycate fedynge of  
the body/for they thynke they haue deserued rather bo-  
dylly Payne than pleasure. Also seynge how they were  
brought to synne/they are wyser to auoyde suche occa-  
sions hereafter. Also they loue god more that after theyz  
fall taketh them to grace agayne/and of very loue they  
dide more to offende hym. And thus many that fall to  
synne cometh to more grace than some that haue not  
suche a fall/lyke as Mary Magdalayn/in heuen aboue  
is many that kepte in this lyfe contynually theyz virgynite.  
I saye not this to gyue conforte to ony soule for to  
synne/in hope that they shall come to more grace. For  
who cometh to suche grace & who not/it is not in them  
selfe/but in god. And notwithstandinge many come to

suche grace after greate synne. Yet those that contynue  
in iuincency may haue this grace & moche more/in that  
they are well occupyd þ tyme that þ other were wret-  
chedly occupied by synne. And so that tyme they wyinne  
vpon them that fall. Also our lord is feled by cōsolacyon  
and by conforde whiche he sendeth the tyme of tribula-  
cyon. Many a soule is lost without counseyle & conforde  
of man. Whiche our lord of his greate mercy sodeynly  
doth conforde/that they thynke for the tyme the ttrouble  
is clene gone fro them. The apostle sayth. *Sicut passio-  
nes xpi habundant in nobis/sic p xpm habundat et cōsol-  
atio nostra.* Lyke as the paynes of Chyst habounde in  
vs/so haboude in vs cōsolacyon by hym & suche as haue  
synned. Whan they haue grace of teres & wepynge for  
theyr synnes/with þ same ryseth a spirituall ioye of god  
the whiche gyueth them suche grace to be sorry for theyr  
synnes. As laynt Austyn sayth/the synner soroweth for  
synne & of his sorowe he doth ioye. Euery soule that con-  
teyneth in vertuous lyuyng ought to be cōtent though  
he fele no greate ghostly swetnes/for comynly our lord  
sendeth it to suche as he seeth are weyke to bere greate  
labour & temptacyons & by it he cōforteth them/as by  
mylke the chylde is nourysshed. But suche as be mygh-  
tyly growen in grace and in vertue/he sendeth them fe-  
dynge by bytter temptacyons & tribulacyons/as saynt  
Paule sayth. *Perfectorum est solidus cibus qui habet sen-  
sus exercitatos ad discretionem boni et mali.* And the more  
a soule hath ghostly swetnes in. As he that taketh parte  
of his wages afore his terme daye/the lesse he shall re-  
ceyue whan his terme daye cometh. Suche oftētymes  
as our lord loueth best/he sendeth leest ghostly delecta-  
cyon/but leuech them onely to theyr myghty sayth/& by

that to good werkis of lyuyng. For in this lyfe he ke-  
peth preuy his loue / bycause he wyll kepe them loue y  
they shall not make to moche of them selfe / & yet to some  
whiche he loueth spesyally he sendeth greate swetenes  
in ghoostly felyng of hym / & by Wonders reuelacyons.  
And oftentymes more to the profyte & to quycken other  
to his seruyce & sayth / Whiche knowe no suche Wonder  
Werkynges than to the profyte of them selfe. But after  
this lyfe he wyll make openly knownen to all the Worlde  
euery dede of vertue / & what greate temptacyons they  
haue resisted for the loue of hym. He letteth not the trou-  
bled soule alway neyther oftentyme scle his presence by  
ghostly swetnes / bycause he wyll kepe it loue & in fere /  
for the more loue that a soule maketh hym selfe / and the  
lesse that it setteth by hym selfe & thynketh that it is so  
wretched / that it is not worthy to haue ony ghostly con-  
ferte of god / the more our lord maketh of hym / and the  
more glory and ioye there is ordyned to hym. For as he  
sayth. *Omnis qui se humiliat exaltabitur.* Every per-  
sonne that meketh hym selfe / shall be exalted. And thus  
many a soule groweth in vertue and lytell perceyueth it  
as by ghostly swetnes. But who so myght haue a lytell  
taste of the perfyte delectacyon unto the whiche he shall  
be brought by tribulacyon / yf he take it well he sholde  
not complayne but ioye of tribulacyon. As saynt Paule  
sayth. *Gloriamur in spe filiorum dei / et non solum in hoc*  
*sed in tribulacione scientes / qm̄ tribulatio pacientia ope-*  
*ratur. pacientia probatione probatio spem: spes autem*  
*non confundit: quia charitas dei diffusa est in cordibus*  
*nostris.* We ioye (sayth he) not onely that we hope to  
be the chyldren of god and enherytoures of this ioye /  
but we ioye also in tribulacyon / knowynge that tribu-

*Boke of my.*

*B iiij*

lacyon maketh a pacient herte / yf it be well taken / and  
pacyence of hert is the greate profe that a persone is the  
ver y chosen chylde of eleccyon / and after that profe co-  
meth hope of saluacyon / not as of our merytes / but by  
the grace of god / whiche is yelde in to our hertes by þ  
holy ghost whiche is gyuen to vs. The greate confort  
cometh not fro god to suche a tyme as the place be made  
redy for it in the soule / and the herbergers whiche take  
and dresse this lodgynge are tribulacyons / as it is wry-  
ten in the booke of Thobye. Post lacrimationem et fletu  
exultatione infundis. After tribulacion and wepyng  
thou sendest cōforte and ioye. Than yf thou haue greate  
labours and blynesse with these herbergers / thynke it  
well spente / for they wyl quyte it þ one of these dayes.  
And greate tribulacion maketh rowme & place for greate  
ioyes / it is decreed & determyned as a lawe by the greate  
wysdome of god / that fyf he shall come to his dere be-  
loued chylren with tribulacion / to delyuer them fro the  
false ioyes of this Worlde / and after he shall dwell with  
them by true ioye / wher as they shall haue no nede of  
tribulacion for to exclude the false ioyes. But afore that  
he come with very true ioye / he wyl make the herte by  
tribulacion & temptacion to set nought by all the false  
ioyes of this wretched Worlde. Whan as tribulacion is  
passed and hath made an holy place by pacyence and by  
mekenes / than cometh in ioye. But perauenture thou  
complaynest & sayst. Syr it is longe or this consolacion  
cometh. A this is the complaunt of louers what thynge  
so euer it is that is greatly beloued / the deferryng ther  
of is paynfull. And notwithstanding that yf it be neuer  
so sharply hasted / yet it is thought very lōge in comyng  
As Salomon sayth. Spes que differtur afflitit aiam.

Whan as a man hath hope & trust so to haue a thynge  
that he desyreteth & loueth / the deferring of it is bytter to  
the soule. Also perauenture thou wylt reason to me this  
Syr I meruayle not that wretched men and woomen  
whiche set all theyz herte and all theyz pleasure in this  
wretched lyuyng / and spende theyz tyme not profytably / but occupy all aboute synnes and vanytees of this  
wretched Worlde / though these haue tribulacyon / and  
se that tribulacyon is profytale unto them whiche are  
fallen in the handes of theyz enemyes / as these be to  
drawe them fro theyz handes / and make them flee synne  
and wretched lyuyng. But to such as lyue holyly and  
do no greate synne / I meruayle why these haue greate  
tribulacyon / for they fall not so in the handes of theyz  
enemyes as the other do. To this I answere / that our  
lorde god delyuered from the false ioyes of this Worlde  
bothe synners and also the innocentes the whiche shold  
be taken with them / excepte his grace prouoked them  
by tribulacyon and temptacyon and preserued them fro  
these false synfull ioyes. Also other wylle doth our lorde  
rescowe his enemyes / and other wylle his frendes. for  
he rescowes his enemyes fro tribulacyon / delyueryng  
them whan they are taken of theyz enemyes. But his  
frendes he delyuereth / sendyng them helpe by tribula-  
cyon / that they come not in to the handes of theyz ene-  
myes. And so bothe are holden to laude and to thanke  
god / bothe the synfull whiche by patyence and great tri-  
bulacyon is drawn fro synne to vertuous lyuyng / and  
lytell settynge by all the false Worlde ioye. And also the  
vertuous innocent whiche is preserued by temptacyon  
and tribulacyon / that it is never blynded and deceyued  
by that ioye. Thus no man nor wooman may chynke

that they be out of the loue of our lord by tribulacyon, but rather thynke that they are spesially beloued of hym the whiche sendeth them tribulacyon to kepe or to delyuer them fro false deceyuables pleasures of this world, and from the inordynate and foule delytes of the flesche. These pleasures are called false, for they are full swete in the begynnyng, but they ende with great bytternes and sorowe, as Salomon sayth. *Extrema gaudijs luctus occupat.* The ende of worldly ioye is occupied with weeping & sorowe. A thou wyse gracyous man & woman beware of this false worldly ioye, that þe be not brought to greate sorowe therby. Thou seest it is but lytell, & after it shall folowe sorowe of inestymable greatness, it is but shorte, but it hath a longe tayle of sorowe that never shall haue ende. It is no hole ioye, for it is medled with sorowe, as Salomon sayth. *Risus dolore miscebitur.* The laughynge ioye of this world is medled with many maters of sorwynesse. Those whiche þe thynkest haue moost of worldly ioyes, they haue moost sorowe, trouble and labour with them. They are so bytter to a perfyte herte, that felyng them ones it wolde never haue them yf it myght haue them perpetually. They go fast away, but þe sorowe that foloweth vpon them shall euer abyde. A this is a false ioye, wher is so lytell pleasure, and so greate payne, and goth so swyftly awaie, & never shall come agayn. Wherfore I exhorte you all whiche wolde haue the loue of our lord and contynue a vertuous lyfe that ye thankfully welcome tribulacyons as your defenders fro your greate enemyses, whiche tribulacyons are sente from our lord as his knyght to defende you. And thynke that youre expences made in them, shall stande you in greate seruyce. And yf ye can not welcome

hertely these loundyours of our lord / yet chyde not with  
them / nor malygne not agaynst them / for yf ye fyght w  
them / ye fyght with your frendes / & that is a peryllous  
batayle wher a man putteth no difference byt wene his  
frende & his enemy. The ioyes of this Worlde are ene  
myes to the soule / and bryngeth it to synne & perdicyon.  
Troubles of this Worlde / sycknes & Payne are frendes  
to the soule / for they drawe it from synne. Wherfore yf  
thou hate thy frendes & loue thyne enemyes / thou seest  
what ieopardy thou standest in / Wherfore say Welcome  
my frende tribulacyon / and fye on erthly ioye.

**T**he seconde consolacyon and fruyte in tribulacion  
is to remembre how the herte is closed vp fro bas  
nytees / wherby it stoppeth the eres of the soule / so that  
it may not here the callynges & the mocyonis of tempta  
cyon / as other do whiche fele no tribulacyō. For in luche  
hertes as do floure in prosperite / the bayne pleasure of  
the Worlde doth kepe theyr parlyament at lyberty. And  
those hertes gyue attendaunce & with study apply them  
how they may attayne to fulfyll the desyres of worldly  
pleasures / in makyng of goodly byldynges / & of goodly  
facyongis of clothes / & to be well accōpanyed with goodly  
seruautes. And to gadre treasour to be called ryche / & to  
come to honour & dignite / & to be moche set by / and to be  
called fayre in face / & goodly in body. These bayne and  
transytori pleasures do so replenishe & fulfyll the soule  
with luche mocyonis / that in maner it forgeteth hymselfe  
bothe in tyme of prayer & whan it sholde be vertuously  
occupyed / it is so accustomed to take hede and attende to  
the spekynges of these deceyuauable pleasures / that in mā  
it hath no pleasure to here thynges profitable to ȳ pleas

sure of god & the perpetuall wele of the soule. But whan  
tribulacion cometh / all this bayne speche ceaseth as the  
mocyon of the bayne pleasures are withdrawen. This  
is signfyed in þ boke of Job / Where it is sayd / the tyme  
that he was in great tribulacyon. Nemo loquebatur ei  
verbū videbāt enim dolozē ei<sup>9</sup> vehementē. The frendes  
that came to Job whan they sawe hym haue so greate  
payne & tribulacyon / they spake no woorde to hym. By  
these frendes are signfyed the temptacyons of prospe-  
rite / Whiche make pretence by the pleasaunt semblaunce  
and countenaunce they shewe to the soule that they were  
very frendes / & they are very trayours / for they cease  
not tyll they haue brought the soule to moche sorowe oft  
tymes in this Worlde. And yf there folowe no sorowe &  
penaunce in this Worlde / there foloweth dampnacyon  
With perpetuall Payne and turment after this Worlde  
in hell With the deuylls / Whiche moost labour to make  
the hertes moost to loue the temporall prosperite of this  
lyfe / and the Worlde and the fleshe do helpe the deuyll to  
make the soule to set the loue in prosperite of this lyfe /  
Whiche sholde be fyxed on the felicite of the euerlastynge  
lyfe / for all the tyme that it shall abyde here is graunted  
it to lerne to set lytell by the bayne ioyes & pleasures of  
this lyfe. For by the ordynaunce of god the lesse it setteth  
by þ ioyes of this Worlde / the more it shall haue of those  
moost excellent & eternall ioyes in heuen / whan our lord  
of his specyall grace sendeth tribulacyon. These ioyes  
are lytell set by / & therfore they dare not speke leste they  
sholde be forsaken for euer / and therfore as in this tyme  
they go awaie as astonyed & ashamed. O than this tri-  
bulacion is of great auctorite / whiche stoppeth þ mouth  
of the bayne pleasures of þ Worlde. Than lechery is set

on syde/she dare not speke/for her speche in that tyme is  
no thynges set by. Lykewyse glotony & pryde/for as that  
tyme the herte delyteth neyther in delectable meet and  
drynke/ne in fresshe clothes. Than the eyen of the soule  
whiche were blynded with prosperite that it myght not  
se hym selfe ne god/naw they are opened/& can dyscerne  
that all is but wretchednes in this Worlde/& that there  
is no true loue but the loue of god and vertue/and that  
it fereth god. And than it calleth besly for his helpe/&  
maketh many a good purpose and promesse to amende  
the lyfe/and to do thynges to his pleasure. Thou shalte  
vnderstande here/that what maner of spekynges the  
temptacyons make in thy soule/eyther by thoughtes or  
ymagynacyons contrary to the soule/Whiche somtyme  
semie abhomynable & shamefull/ferre thou no thynges as  
longe as thou answerest not to them/sayenge ye be con-  
sentynge/but nay by discentynge of. For as longe as thou  
consentest not to the thought/be they never so erronous  
or never so abhomynable/they shall no thynges hurte the  
to the decrease of thy meryte. This is fygured in þ boke  
of kynges/Where kyng ysachy comaued the people of  
Jerusalē that stode vpon þ walles of the Cite/that they  
shold not answer to þ blasphemous spekynges of Raps-  
saces/þ was marshall of þ hoost of kyng Seuacheryb  
that layde syege to þ Cite. But perauenture þ wylt say  
to me. Syr how shall I knowe that I consent not to my  
thoughtes. To this I answeare/that one token is that þ  
consent not whan thou woldest haue them awaie. An  
other is whan þ felest a remors/a sorowynge & a displea-  
sure growynge in thy hert of suche thoughtes/for this  
sorowe cometh of a contrarousnes/Whiche is byt wene  
thy wyll & thy mynde. An other is whan þ canst fynde in

thyne hert to praye god to take them away/for notwithstanding  
standyng that they hurte the not/ yet they trouble sore/  
abasshe & astony an innocēt soule. And as for thoughtes  
cōtrary to the fayth/ fere them not as longe as thy wyl  
is to byleue as the chirche of god byleueth. For than the  
fayth of the chirche is thy fayth/ & after that thou shalte  
be taken/ & not after thy rennyng mynde. Thus sythen  
tribulacion putteh to sylence the great temptacyons of  
this woorlde/ that they dare not come nygh the troubled  
soule/ and openeth the eyen therof/ that it may se it selfe  
and god/ and that the worldly prosperite is but in yser/ &  
and maketh the soule to crye to god/ and kepereth hym in  
mynde. I couiseyle þ to make moche of aduersite whan  
it cometh/ and thanke god therof/ for he sendeth euer to  
the for thy wele/ and more than thou canst chynke/ & for  
other causes than thy mynde is able to knowe/ excepte  
thou hast it by reuelacyon of hym.

**T**he thyrde consolacyon and cōforte in tribulacyon  
in purgynge of þ soule fro synne & wretchednes.  
Here is to be vnderstande that there are fyue maner of  
purgacyons/ whiche are remembred in scripture. One  
is of the body by medycynable drynke/ or by lettynge of  
blode/ and that is eyther by strykyng of the bayne/ or  
crasyng or cuttyng of the fleshe. The seconde is pur-  
gynge of metall/ & that is eyther with the fyre/ lyke as  
the golde is purged/ or by furbysshynge/ lyke as yren is  
purged. The thyrde is purgynge of bynes & trees/ whā  
the superfluous braunches are cut awaye with a knyfe  
or with a sawe. The fourth is the purgynge of the corne  
from the chaffe with the fleyle. The fyfth is purgynge  
of wyne/ whiche is purged w the pressure. For the fyfth

purgacyon whiche is made by drynke / I saye our lord  
gyueth to the this drynke of tribulacyon to purge thyne  
herte fro corrupte humours of worldly & fleshely loue,  
for lyke as the bytter medycynable drynke purgeth the  
body / lyke wyse tribulacyon purgeth þ herte / Wherefore  
dere beloued soule I praye the drynke hertely and with  
ioye in hope of thyne endlesse saluacyon / This drynke of  
tribulacyon whiche this souerayn phisycyon gyueth to  
the / and knoweth best thy compleccyon / thyne infirmitie  
and what drynke is moost profytale to the / And this  
gentyll phisycyon for to conforte the in thy drynkyng / &  
for to shewe to the that he gyueth no thyng to the but  
whiche is profytale / He hath begon a dronken of this  
drynke to the by his moost paynfull and bytter passyon /  
He dranke to the the moost bytterest parte of this drynke  
for his paynes were moost sharpest / as it is wryten in þ  
boke of Treno / Videte si est dolor similis sicut dolor meo /  
Se ye (sayth he) yf there be ony Payne lyke to my Payne  
It passeth thy power to drynke so bytter a draught as  
he began to the / And vnderstandyng þ he is thy father  
and thy maker whiche gyueth to the this drynke & hath  
so hertely begon to the hymselfe / than thou mayst well  
thyngke that this drynke is very profytale to the / & for  
this profyte take it swetely / O thou Worlde saye that yf  
the kyng of very loue dyd drynke to his seruauit / it were  
a vylaynous dede to this seruauit to cast the cup downe  
Whan þ kynge offred it hym / Lykewyse whan almyghty  
god gyueth the chastylement by tribulacyon / and thou  
wolde take it but with a frowarde herte that is in the  
thou cast it away / so moche thy dede is more vylaynous  
and orryble / as this kynge excedeth all other kynges / &  
his loue to the passeth all other loue / and yf thou take it

Bote or myz.

C

hertely of his hande/so moche it is y more merytorious  
to the/ & to the greate honour & pleasure of hym. Wher-  
fore I couiseyle the whan he offreth to the the cup/ that  
thou drynke it of all hertely / yf it were the bytternes of  
deth that he dyd gyue the/ for he hath dronken that byt-  
ter draught hymselfe for the / Whiche had no chynge to  
purge in hym. Wherfore thou that art full of many vn-  
clene humours & of ghostly corruptyon/ ought hertely  
to drynke this drynke as thou louest saluacyon / for the  
whiche this drynke is sent the. And cast it not downe af-  
ter y couiseyle of Salomon there he sayth. Fili disciplinā  
dñi ne abiiscia. Chylde cast not awaie the discypplyne of  
punysshement whiche our lord gyueth to the. For as he  
sayth in an other place. Qui abiicit disciplinā infelix est.  
He y casteth awaie chastyng is vnhappy. This bytter  
drynke our lord gyueth to all his frendes / to whome he  
hath ordeyned y swete drynke of his glory after this lyf.  
Of this drynke he spake to saint James & to saint John  
whan he sayd. May ye drynke that I shall drynke. All  
the martyrs haue dronken this drynke. Cōfessours and  
holy men & women whiche now are put in possessyon of  
the endlesse & ioyfull kyngdom of heuen. Therfore sayth  
the prophete. Calicē salutaris accipiam. I shall drynke  
the holsome drynke / & yf it be so bytter that thy stomacke  
may not well awaie withall / than call to our lord that  
maketh and gyueth this drynke / that he wyl gyue the  
power & temp̄e thy stomacke & appetyte hertely to take  
it. Wherfore it foloweth in the prophete. Et nomē dñi in-  
uocabo. I shall call y name of my lord god. Many there  
are whiche in the begynnyng with good instruccyon  
drynke this drynke hertely / but with a lytell couenaunce  
they ware meruaylously wery therw. To liche I saye

as the phisicion doth. **S**ythen ye haue dronken þ more  
parte/lose not your helth for this lytell/but stelle vpon it  
swyftly & dynke it euery sope/& thynke it is þ moost pro-  
fytale dynke that euer ye dranke/for in dynkyng of it  
ye dynke your helth/let it not long abyde in your mouth  
but hastely let it go downe/for els it wyll make the herte  
to haue abhomynacyon therwith & grudge/& than shall  
be lost the profyte of the Werkynge/as yf a man Wolde  
chewe þ pylles Rasy whiche are gyuen hym/they shold  
lytell pfyte hym. **H**e cheweth & breketh þ pylles whiche  
grutcheth greatly with the tribulacions/& chydeth & is  
angry with euery thynge for þ angrynes that he hath  
to his tribulacyon. Euery good soule ought not onely to  
bere paciently tribulacion/but they shold desyre to haue  
tempozall tribulacion & theyz purgatory here/that they  
myght auoyde þ great paynes & turmentes whiche are  
ordeyned for purgacyon of synne after this lyfe/to suche  
as departe in the state of grace. As our sauour for our  
wele/not onely without chydyng or wepyng suffred þ  
payne of his passyon/but he wylfully offred hym selfe  
thereto. **S**omtyme þ phisicion gyueth a good medicyne  
to purge the body & it doth no pfyte/for þ humours are  
so harde & not digested/the medicyne purgeth not þ na-  
ture frō them. **L**yke wyse our lord senth tribulacyon/  
but the herte is harde without pacience and mkenes/  
that it no thynge profyteth. **L**yke as þ tribulacyon that  
our lord sent to kynge Pharao no thynge dyd profyte to  
hym/for þ more trouble he had/the more proude/angry  
and enuyous he was/& so that thynge whiche is gyuen  
of our lord as medicyne to the herte/the euyll takynge  
therof turneth it to poysone. **A**n other purgacio of þ body  
is by lettyng of blode/& one maner is to let out the blode

by the beyne, for lyke as the euyll blode corrupeth the  
good blode, lyke wylle synne whiche is lykened to euyll  
blode corrupeth the soule & bryngeth it to endlesse payne.  
The mouth wherby this blode of synne escheweth, is þ  
mouth of a penytent man or woman, whan by confessyon  
it putteth out the synne, as Salomon sayth. Os iusti  
vena vite. The mouth of þ rightwyse man is the beyne  
of the lyfe, for therby he is delyuered fro synne, whiche  
þf he were not delyuered therof, it sholde bryng hym to  
endlesse deth. For this blode delyred the prophete Dauid  
to be delyuered whan he sayd to our lord. Libera me de  
sanguinibus deus de⁹ salutis mee. My lord god of my  
helth delyuer me fro blode, that is to say fro synnes. And  
our lord sayd by the pphete psalme to þ people of Israel.  
Averta oculos a vobis, quia man⁹ vestre plene sunt san-  
guine. I shall turne my face fro you, for your handes are  
ful of blode, that is to say, your werkes are ful of synne,  
the euyll blode of the herte, that is to saye, synne & euyll  
mocydys ought to be put agayne, & the good blode, that  
is the good mocydys, ought to be kepte stylle to the nou-  
rysshynge of the herte. And lyke as he is a foole þ wolde  
all his good blode sholde be let out, & all the euyll kepte,  
so he is a more greater foole whiche sheweth outwarde  
his good dedes by ypocrysye to haue bayne laude, & ke-  
peth close his euyll dedes, specially whan he shold shewe  
them by confessyon. Wherfore who so wylle that tribula-  
cyon paciently shall be profitable to them, se that they  
kepe theyr soule cleane by confessyon, for there is no payne  
that shall be rewarded in heuen, excepte þ sufferer ther-  
of be in the state of grace, yet it is good to a persone not-  
withstandyng they deme that they be in deedly synne  
paciently to take payne, for they shall therby the sooner

ryse to grace, & they, cōtrycyon may be of so great Wyll  
to be confessed, that they may deserue to haue grace be-  
fore they come to cōfessyon. Neuerthelesse though þ con-  
trycyon be as moche as a persone may haue for synne  
with Wyll to be confessed, yet they are boude after to be  
confessed therof ones in the yere, or els they synne deedly  
agayne. Cōfessyon to many a soule is full troublous, for  
some haue greate Payne to confess them for shame that  
they haue of abhominable synnes, & some thynke that  
they never confess them playnly ynough, and also for  
payne of cōtricion & satisfacciyon that the true penytent  
hath, it may be nobred ynough tribulacyons. An other  
meane to mynyshe blode is by garsynge & ventosynge  
or boxynge, and so as many tribulacyons as thou hast  
as many garsynges thou hast, and so many strokes are  
stryken of thyne herte to purge it. But lyke as the fleshe  
afore þ garsynge ought to be enflamed with fyre, put in  
flexe in the vessell of glasse, & so moche the stroke of gar-  
synge shall greue the lese that the fleshe hath ben altered  
with the hete afore. Thus yf the herte be enflamed with  
the fyre of loue of god, it shall the lese fele the grefe of the  
stroke of tribulacyon. For yf the herte haue þ loue of god  
it is content with his Werkynge, whiche in this Worlde  
sendeth tribulacyon to all those that he loued, & ordeyn-  
eth in the other Worlde with hymselfe to haue þ greate  
consolacyon. Without this fyre of loue in a disobedient  
herte, the strokes of tribulacyon they are full greuous &  
full of anguylshe and Payne. For as saynt Austyn sayth.  
Omnia sena et immania leua ac facilia amoꝝ facit. All  
thynges whiche are ragens & fayle loue maketh lyght  
and easy to bere. Thus our lord dyd enflame the hertes  
of his apostles afore they suffred the greate persecucion

and tribulacyon in prechynge of the fayth/he sente unto  
them the holy ghost the spiryte of loue in symylytude of  
fyre/in token that he had kyndeled þ fyre of loue in theyz  
hertes. Thus saynt Peter afore his herte was heted w  
this loue/he myght not bere þ Worde of a Womā whiche  
called hym one of Chystes discypples/but after that he  
had receyued the spiryte of loue he was glad to be called  
so/and glad to suffre his fleshe to be garsled & wounded  
on the crosse for þ greate loue that he had to our sauour  
Chyst. This loue made hym so pacient/that not onely  
bytter wordes were swete to hym/but also bytter strokes.  
The greate loue & desyre that he had to be with Chyst  
made hym glad to take tribulacyons/Whiche he knewe  
was the waye to come to Chyst. An other purgacyon  
is of metall/as golde is purged in the fyre & made moze  
bryghter/& is departed from other metall/so the fyre of  
tribulacyon formeth the herte & maketh it moze clene/&  
maketh to depart therfro rusty metall of synne. In this  
fyre were the martyrs & the confessours syned & purged/  
as it is wryten in the boke of Wysdome. Tanq̄ aurū in  
fornace pbauit electos dñs. God hath proued his electe  
children by tribulacyon lyke as the golde is pured by the  
fyre. Here ye shall vnderstande þ lyke as of all metalles  
golde is the moost precyous/so leed is moost lytell in vas-  
ture/& there may no golde be well syned without leed.  
For the leed molton with the golde draweth to hym all þ  
mater of corruptyon fro the golde. Thus the good folke  
whiche are lykened to golde are purged by þ euyll folke  
whiche are lykened to leed. For by great iniury & wrong-  
ges that they do to the good folke in Worde & dede/they  
purge them fro synne/for they take all þ wronges done  
to them well. And by þ good takyng therof thynkyng

they haue deserued suche trouble & more / & thanke god þ  
sendeth them theyr purgatory in this lyf / they groве in  
grace & in the greate fauour of our lord. And the wret-  
ched people that wrongfully trouble them / & of a maly-  
cous entent groве in the indignacyon of our lord / and  
in dette of the greate Payne whiche they shall paye after  
this mortall lyfe. Thus by persecutions of tyrautes were  
crowned þ martyrs. Another wyle tribulacion purgeth  
the herte / lyke as furbysshynge scoureth the yren / & lyke  
as the knyfe whiche lyeth & is not occupied rusteth / & as  
the swerde whiche is not drawen out of the scawberde /  
so men & women whiche rest in þ pleasures of this lyfe  
& are not furbysshed with sharpe tribulacyon / they lose  
the bryghtnes of theyr soule & waxe rusty by synne / and  
theyr soules are as abhomynable in the lyght of god / as  
theyr bodyes are pleasaunt in þ lyght of man. Wherefore  
thou that arte a faythfull soule and seest thou mayst not  
haue thy pleasures in this Worlde & in the lyfe that is to  
come also / grudge not greatly yf our lord scoure thyne  
haberion with tribulacyon & make the a bryght swerde  
to stryke the fendes by holy lyuyng & wylfull takynge  
of tribulacyon. For more Payne thou canst not do to the  
deupill than to take Payne paciently / for than he is con-  
founded in the whan he can not by tribulacyon bryng  
the vnto impacience / our lord scoureth the to make the  
knowe thy selfe / and to set lytell by thy selfe / & to knowe  
hym & make moche of hym whiche by tribulacyon tem-  
porall shall delyuer the from all tribulacyon eternall / &  
bryng the vnto perpetuall consolacyon. An other pur-  
gynge is / as the gardyner purgeth the vyne and other  
trees by cuttyng a waye of superfluous braunches. Of  
this purgacyon speketh our sauour / wher he sayth.

Omnē palmitē in me non ferentē fructū purgabit eum.  
My father shall purge euery braunche whiche is plan-  
ted in me by fayth and bryngeth forth no fruyte of ver-  
tuous lyfe. By this byne is vnderstāde the herte of man  
whiche is fulfylled with þ humours of holy loue of god  
and of vertue / & bryngeth forth great fruyte to þ cōforte  
of many / lyke as the humour in the byne maketh it to  
brynge forth fruyte. And lyke as the humour whan it is  
superfluous & more than nede is / it spredeth to moche in  
braūches without fruyte. Lyke wyse whan the super-  
fluous loue haboudeth in manes herte of worldly vany-  
tees & of fleschely pleasures / it withdraweth the fruyte  
of ghostly lyuyng / than meruayle thou not sythen the  
wyse gardynē wyll cut awaie þ superfluous braūches  
whiche let þ tree of theyr fruyte / yf thy lord god whiche  
hath taken the cure of thyne herte cutte fro the with the  
charpe knyfe of tribulacyon all those thynges whiche þ  
louest baynly or shrewdly / whiche let in the that ghostly  
fruyte of vertue / & maketh the humours of loue to contyn-  
ue in his propre boundes of thyne herte / & of suche thynges  
as are profytable to thy saluacyon / for he wyll not þ  
thyne herte be to ferre drawn fro hym / ne that it spredeth  
by forayne & unprofytable braūches of bayne & worldly  
thynges. An other maner of purgacyon is lyke as the  
corne is purged fro the strawe & the chaffe by the stroke  
of the sleyle / & as the stroke of the sleyle purgeth þ corne /  
lykewyse the stroke of tribulacyon purgeth þ herte. And  
lyke as the corne is made to departe fro the strawe / lyke  
wyse the herte is made to departe fro the greate loue of  
this Worlde / whiche sholde stelle the herte fro god / were  
not the sleyle of tribulacyon. And this maketh them to  
loue god / and greatly desyre to be with hym / seynge the

Wylde so vnsable and full of tribulacyons and Payne.  
And for this cosyderacyon sayth the prophete. Ecce ego  
in flagella parat<sup>9</sup> sum. Beholde I am redy to the fleyle.  
Loo this holy prophete purposed with a gladde herte to  
bere the stroke with the fleyle of god. Than thou that  
Wylte haue the grayne and corne of thyne herte purged  
playne ye not of the stroke of tribulacyon, for thou canst  
not be put in the garner of heuen there none shall be put  
but suche corne as is purged with the fleyle of our lord  
And lyke as whan the corne is grene and not well dryed  
than it brasteth vnder y<sup>e</sup> fleyle & cleueth faster to y<sup>e</sup> chaffe,  
also the hertes whiche are full of moysture of flesshely  
pleasure & carnall affeccyons, they brast by vnpacyence  
vnder the fleyle, & than the chaffe of synne cleueth faster  
to them. Another wylde tribulacyon purgeth the herte  
lyke as the pressure purgeth the wyne, for lyke wylde as  
the pressure whiche streyneth the grapes & maketh the  
wyne departe fro the soule grosse mater of the dregges.  
And in lyke wylde temptacyons, persecucyons & tribula-  
cyons of this soule & wretched lyfe purgeth thyne herte  
fro the soule lustes & inordynate affeccyons of this lyfe,  
Wherfore refuse not the pressure, yf thou wylte be layde  
in to the seller. Thus y<sup>e</sup> holy martyrs leste they<sup>r</sup> bodyes  
in the pressure & turmentes, and the soule as precyous  
wyne was tonned in to the seller of perdurable lyfe.

**T**he fourth consolacyon in tyme of tribulacyon is  
to remembre the profyte of conyng, to y<sup>e</sup> whiche  
a man or a Womā is brought therby, for of all conynges  
the moost necessary conyng is a man to knowe hymselfe  
and his lord god, for yf he knowe hymselfe well, he shall  
knowe a wretche & a synfull soule, whiche hath greate  
Rote or myr.

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nede of the helpe of our lord, / yf euer he shall be the childe  
of saluacyon / & yf he knowe hymselfe well / he shall ther-  
by come to y knowledge of our lord. For his mynde shall  
than be so moche vpon hym / that he shall souke moche  
knowlege out of hym. To this knowlege a man is brought  
by tribulacyon / for therby he shall be made to set lytell by  
the Worlde / & lytell by hymselfe / & the lesse he setteth by  
hymselfe / the more clerely he shall se his owne defautes  
and the more perfytly knowe the goodnes of god / & after  
that the more he shall loue hym. For as laynt Austyn  
sayth. The Cite of god / that is to saye / an holy soule in  
Whome our lord dwelleth by grace / it begynneth at the  
contempte & despysyng of hymselfe / & endeth at the loue  
of god. And the Cite of the deuyll begynneth at the / and  
endeth at the. Wherfore laynt Austyn seyng e y conyng  
that cometh by tribulacyon / he begynneth his prayer in  
this wyse. Nouerim me nouerim te. Lorde teche me to  
knowe my selfe & to knowe the. And lyke as the stroke of  
the rodde maketh the scoler to bowe his necke and loke  
Well on his boke / and to con Well his lesson / and to come  
agayn to suche knowlege as he hath forgoten / lykewyse  
greate tribulacion maketh a soule to belowe to our lord  
whiche is the greate mayster & techer therof / & maketh  
it to loke Well on the boke of contemplacyon / that is to  
saye / to remembre his goodnes / theyr owne wretched-  
nes / to remembre the gyftes whiche it hath receyued of  
hym / and the greate vnyndnes that it hath shewed to  
hym / and the great paynes whiche he ordeyned to it for  
vnyndnes / and the greate ioye for the loue that it hath  
to god and kyndnes. Also this rodde of tribulacyon mas-  
keth it to con his lesson Well of vertuous iuyng / as to  
praye / to faste / to Watche / to gyue almes / & to apply it to

all suche thynges wherby it trusteth to gete a specyall  
helpe of our lord. And to good customes and condicions  
whiche it hath forgoten / it maketh it to put them in exer-  
cise agayne. And thus it maketh them to lerne well the  
lesson of theys saluacyon. And therfore sayth Salomon.  
*Uirga et correctio tribuit sapientiam.* The rodde & correc-  
cyon bryngeth the soule to wysdome. The yonge chylde  
whan it is put fyrt to lernyng / by the frayle & vnstable  
disposicion of the body it is meued to haue the eyen fro  
the boke and wantonly to loke aboute the walles / & ra-  
ther to pycke strawes and clatter to his felowes / than to  
lerne þ lesson to his greate profyte / but whan þ mayster  
lyfteth þ rodde to stryke hym / than he loketh vp to hym  
and sayth he wyl amende / and is sorry that he laboureteth  
not better his lesson. Lykewyse the frayle soule loketh  
downe to erthly thynges and vanytees of this lyfe / as  
to ryches / honours / beaute of body / good apparayle  
in clothes / and in the spekyng of suche thynges it moost  
delyteth. But whan the greate mayster almyghty god  
lyfteth the rodde of tribulacyon that it seeth that greate  
trouble is lyke to fall to it / than it lyfteth vp the eyen to  
hym and cryeth mercy for mysspendyng of tyme / and  
promyseth it wyl amende. And with greate betyng at  
the last it is brought to the boke & to lerne well þ lesson.  
Thus prosperite closeþ the eyen of the soule to god / and  
the rodde of aduersite openeth them / & maketh them to  
knowe hym. Wherfore sayth the prophete. *Cognoscetur  
dñs iudicia faciens.* Our lord shall be knownen in ma-  
kyng iudgement of punysshement & payne. And thus  
many a soule to whome he sendeth payne & tribulacyon  
in this mortall lyfe / he preserueth them fro the iudge-  
ment of euerlastynge dampnacyon. Therfore sayth the

D 15

apostle. Cū iudicamur a deo corripimur / ne cū hoc mādo  
dāpnemur. Whan the iudgement of god is shewed vpon  
vs by temporall Payne for secrete causes that we knowe  
not / but his Wyſdome knoweth whiche sendeth Payne  
to no man ne woman but for great cause. Whan we are  
thus punyſhed / than we are correcte / bycause we shall  
not be danipned with this Worlde / that is to ſaye / with  
Worldly folke whiche ſet theyr hertes on felicite & pleaſures  
of this Worlde ſo greatly / that in maner they lytell  
remembre ne deſyre the pleasures that is ordyned for þ  
ſoules whiche are the deſpyſers of this Worlde felicite.  
A wo wo may they be that haue lytel or none of Worlde  
tribulaciō / for moche ſorowe is ordyned to them in tyme  
comynge & ſorowe perpetuall / excepte the greate mercy  
of god / for there is none that lyueth ſo innocently in this  
lyfe but they deserue greate Payne / bothe by comyſſyon  
of thynges that they ought to do & do them not / & also by  
comyſſyon of thynges that they ſhoulde not do / & yet they  
do them. Wherfore þ they haue no punyſhemēt in this  
lyfe / greate punyſhemēt is ordyned for them after this  
lyfe / and lacke of punyſhemēt maketh the ſoule that it  
forgeteth hymſelfe & god / as it is ſayd before / & lyke as  
it is rehersed in þ boke of Daniell / that Nabugodonosor  
the kyng of Alſyrye was ſo ferre drawn by Worlde p-  
ſperite fro the knowlege of god / that our lord to þ know-  
lege of Nabugodonosor & to the ſyght of man chaunged  
hym in to the ſimilitude of an oxe / and / vij. yere he was  
amonge the beestes. But after this punyſhemēt he los-  
ked vp to heuen with þ ſyght of his ſoule asking mercy  
of god. And after that he was restored to his owne forme  
and dignite whiche he had afore. By ghostly vnderſtāns-  
dynge thole folke lyfte vp theyr eyen to heuen that haue

theyz medytacyons to god / & ordre theyz loue to hym / &  
knowlege hym theyz souerayne lord / of whome descen-  
deth all theyz veyle and grace to perseuer in vertuous ly-  
uyng. For lyke as all fodes come to þ see / lyke wylle all  
graces & benefyces bodily & ghostly come of god / & lyke  
as they returne agayne to the see / so we ought to referre  
and ordre them all to hym / & not principally to our pleas-  
ure / as þ prophete sayth. Quod de manu tua accepim⁹  
hoc reddimus tibi. That thyng that we haue taken of  
thyne hāde / that we gyue to the. Thus suche gyfes as  
we receyue of our lord / yf we spende them in þ werkes  
of vertue / & gyue them to the poore in the name of hym /  
than we gyue hym them agayne / as he sayth hymselfe.  
Quicqđ fecisti vni ex minimis meis / in noīe meo inicht  
fecisti. What so euer ye do to ony of þ leest in my name /  
ye do þ to me / wherfore suche as referre & gyue þ goodes  
that they receyue of our lord / to hym agayne they con-  
tyngue the fodes of grace. For as they gyue to hym / he is  
so lyberall þ he can not but gyue agayne suche thynges  
as he knoweth moost expedient to his louers. And yf the  
fode of his bōtefulness come not to hym agayn / than þ  
fode of grace is stopped by our defautes. For lyke as he  
is the begynnyng & endyng of all goodnes / whiche co-  
meth of hym must be returned fynally agayn. Thus by  
the dedes of thy lyfe thou confessest & shewest that there  
is one god / & in these þ thankest hym & worshyppest hym.  
Many there are whiche do the contrary / as the apostle  
sayth ad Titū. There are many þ saye they knowe god  
they deny hym in theyz dedes of theyz lyuyng / for theyz  
lyfe is abhomynable in the syght of god / and they lyue  
wretchedly as folke that had no fayth / & rather as þ re-  
probate & despysed enemyes of god than lyke vnto his

Rote or myz.

D iii

chylđren & frendes. Multi fatentur se nosce dñm / factis  
autē negant cum sint abominabiles et incredibiles ad  
omne opus reprobi. Thou whiche hast gyuen thy god  
agayne suche goodes as thou hast receyued of hym at þ  
houre of deth / thou shalte be lyghtly delyuered of thyne  
aounte / for in this lyfe þ delyuerest the of these goodes  
that thou hast receyued of hym / & put them in his hādes  
agayne. And therfore it shall be sayd to the in that houre  
lyke as it is wryten in þ gospell of Mathew. My trusty  
seruaunt thou hast ben faythfull & true in fewe thynges  
that I dyde gyue the / now I shall make þ lorde of many  
thynges / entre in to þ ioye of thy lorde. Than thou that  
hast mysspended the goodes of our lorde to thy pleasure  
contrary to the wyll of hym / & contrary to thy profyte / þ  
mayst be woo / for an hard counte shall be layde agaynst  
the. Wherfore yf thou amende the not / thou shalte haue  
strayte passage to thy saluacyon / Wherfore yf our lorde  
sende the tribulacyon for mysspendyng e bavnly þ tyme  
of thy youth / & of suche goodes as he hath sente the / in  
this he sheweth that he Wolde haue the sauēd / & that þ  
sholde amende thy lyf / & ones begyn to loke vpwarde to  
thy mayster / and not abuse hym that stryketh the. Our  
lorde whan he seeth that þ rebell hertes wyll not turne  
to hym by kyndnes whiche he sheweth to them in his  
gyfes / than he beteth them to make them come to hym  
by tribulacyon & sharpnes / & yet ostentymes they wyll  
not come to hym / as he sayth in the boke of psaye. Popu  
lus non est reuersus ad percutientē se. The people turne  
not to hym that beteth them. For in syknes they / mynde  
renneth more for helpe by man in phisyke than it doth to  
his helpe / & whan wronges & iniuryes be done to them  
they are redy to reuenge them / & to do one shrewde turne

for another / and are not redy mercyfull to forgyue it for  
his sake / that they myght obteyne forgyuenes of hym.  
And so vndernethe þ rodde of tribulacyon they come not  
to correccyon / for they loke not as they are bounde by the  
benefyce of theyz creacyon & redempcyon to kepe his cō-  
maudementes & holy conseyles in reformacyon of theyz  
lyuyng. Here ye shall vnderstande that euery true louer  
hath his herte towarde his loue / & they drede to be forgo-  
ten of theyz loue / & theyz hertes to be forgoten there they  
loue. And thus our lordre Whiche hath to vs loue vimea-  
surable hateth to be forgoten of vs. And whā we forgete  
hym / he beteth vs & pulleth away frō vs suchethynges  
as we moost loue in this Worlde / as helth of body / fren-  
des / Worldey goodes. And oftētymes he suffreth þ good  
name & cōmendacyon to be pulled awaie from suche as  
hath vayngloyr in the laude of name without great de-  
seruynge by holy merites of good lyuyng in the laude  
of god. And so he maketh them to call on hym & to knowe  
hym by aduersite whiche forgete hym by prosperite. Lyke  
as the butler of Pharao had forgoten Joseph whan he  
was comen to prosperite / whiche exponed to hym his  
dreame to his greate solace & cōforste whan he was in ad-  
uersite. And bycause that Worldey prosperite bryngeth a  
soule to forgetfulnes of god / our lordre whan he pmyled  
to the people of Israell greate Citees with plente of ry-  
ches / he warned them afore þ they sholde not forgete  
hym / sayenge thus. Nō obliuiscaris domini dei tui. Se  
that thou in the tyme of thy greate prosperite forgete not  
thy lordre god. And to shewe to the that he forgeteth not  
the / he sayth hym selfe that he hath wryten the in his  
handes. Non obliuiscar tui in manib⁹ enī meis descripſi  
te. He bereth yet & euer shall the prynce of the woundes

in his handes whiche he suffred for the / and also in his  
herte whiche was wounded for the. Lerne thou than to  
bere some sharpe token on the to remembre hym / & the  
greate paynes that he hath suffred for the / yf he gyue þ  
greate rychesse & prosperite in this temporall lyfe / thynke  
not for all this that he loueth the so specially that þ haue  
With hym his rychesse in heuen / for many whiche shall  
neuer come in heuen haue greate plente of these goodes.  
And the myslsyng of them is cause of theyr damnacion  
Wherfore rychesse and dignite of this Worlde are called  
in scripture the gyfte of þylste hande / as Salomon wry-  
teth. In sinistra eius diuitie et gloria. Great multytude  
of ryche folke at the daye of iudgement shall stande at þyl-  
ste hande of the iudge / & the poore at the ryght hande /  
yf thou shalte haue ony loue of our lord for thy rychesse  
it is for the good vse of them / that is to say / bycause thou  
spendest them to his honour and reelefe of them whiche  
haue lytell to helpe them selfe for the loue of hym. And  
euer in the tyme of prosperite take some wylfull Payne  
to remembre hym lyke as he hath gyuen example to the  
þorþerly lyke as bodily pleasure maketh the soule to  
forgete hymselfe and god / lyke wylle bodily Payne ma-  
keth it to remembre hymselfe and god. And this Payne  
is meritorious whan it is paciently suffred / but it is  
of a meruaylous greate meryte whan it is taken ioy-  
fully / and as a remedy to purge the soule fro synne / and  
brynging it to specyall grace and loue of our lord / whiche  
perauenture thou saye / syz I meruayle not yf our lord  
With the rodde of tribulacion bete the frowarde and vn-  
gentyll hertes whiche knowe hym not / but I meruayle  
greatly whyn he beteth the gentyll & merciable hertes  
whiche knowe hym & loue to worshyp hym. To this I

answere. This betynge is not onely profitable to such as be vnykynde & of synfull lyuyngē, but also to such as be good & vertuous whiche be not yet comen to y greate perfeccyon of vertue to such tyme as they be made perfyte by resystyng of greate temptacyon & gladly takyng of tribulacyon. For many soules whiche trust that they be stronge to resyst temptacyon before they fele it, Whan it cometh vpon them fyersly, they fele them selfe ryght feble in cōparysyon as they trusted they had ben. By con cnyuall betynge of temptacyon they come to great myght of vertue & knowlege of them selfe, and of what valure they be in vertue. Therfore sayth Salomon. Qui nō est temptatus qd scit. He or she that hath no greate temptaciō what can they as who sayth ryght lytell. And thus our lordē suffreth ryght mercyfull and gentyll hertes to hym to suffre great temptacyon, for in that they lerne to loue god. For of all proues of loue the greatest is whan a soule resysteth myghtyly agaynst greate temptacyons for the loue of god, & bycause they wolde not offendē his grace. And so they make a mighty conquest of themselfe & do agaynst theyr owne inclynacyon to preferre y Wyll of god agaynst theyr owne Wyll & desyre. That holy mā Job was brought to great perfeccyon by aduersite. And Salomon y Was so Wyse Was brought to great folysshnes and vncleme lyuyngē by prosperite. Here is example that bodily aduersite bryngeth the soule to ghostly prosperite, whiche standeth in ghostly Wysdome & vertue. And the bodily prosperite bryngeth to ghostly folysshnes and losse of vertue, and fynally to euerlastyng aduersite Payne & tribulacyon. And there is no soule so graciously disposed but it wolde rather chose with temporall aduersite to haue the ghostly rychesse w the loue of god in this

lyfe, & after it be passed hens/ endles ioye & felicite/ than  
With temporall prosperite ghostly pouerte With hatred  
of god & perpetuall dampnacyon. **S**ythen Salomon þ  
Was so Wyse lost Wysdome in prosperite/ thou arte not  
sure that thou shalt kepe thy Wysdome in worldly plea-  
sures & prosperite/ than arme the to tribulacyon þ thou  
Wylt come to ony perfeccyon. And Dohan þ thynkest the  
tribulacyon paynfull & heuy to bere/ cōferte the agayne  
With remembraunce that it is but shorte/ & shall bryng þ  
joyfullly out of þ Worlde/ for thy last daye shall be þ ende  
of thy trouble for euer/ & thynke that our lord calleth the  
to hym therby/ Where thou shalte se hym in his maieste  
and be replenyshed With þ solacuous syght of his per-  
durable glory. And thynke verly þ he Whiche putteth  
the to this great prose/ ordeyneth great thynges for the.  
For lyke as the knyght geteth not of his kynge to suche  
tyme that he be proued by actes of chualrye/ and haue  
myghtily foughтен for his kynge/ so loke þ for no greate  
rewarde of god/ excepte thou haue greate temptacion for  
his sake/ eyther agaynst the deuyll by ghostly tempta-  
cyon/ or agaynst thy fleshe With temptacion of glotony  
sloth or lechery/ or agaynst the Worlde With couetyse.  
But of all those batayles the ghostly batayle in fayth &  
cōscyence is most troublous & heuy to bere/ & of all other  
it is moost profitable to that soule Whiche Wyll fyght in  
this batayle is moost directe agaynst þ deuyll/ & the con-  
quest of hym is moost pryncypall as saynt Paule sayth.  
**N**emo coronabitur nisi qui legitime certauerit. There  
shall none be crowned but suche as lawfully fyghteth/ &  
preuayleth by kepyng of theyr soule fro consent to synne  
And þ more dignite that a knyght or a clerke is called to  
the more prose

to be made before of his habys

lite. Thus by these techynges thou mayst vnderstande  
that tribulacyon is ordeyned of god in this lyf to call the  
and lede the agayne in to knowlege of thyselfe & in to re-  
membrance of thyne owne herte. And knowe þ verlyp  
that þ herte Whiche hath not cast out of hymselfe þ ioye  
of Worlly prosperite / may not perfytly fele nor knowe  
hymselfe. For the pleasure of this false ioye so enclothes  
the herte / that it may not returne in to hymselfe / but it  
is all occupied with Worlly maters / Whiche in that it  
may not / it ordeyneth to the encrease of this bayne ioye /  
and so it laboureth euer more & more to blynde hymselfe  
as longe as it renneth outwarde in Worlly prosperite /  
and therof complaineth hym the pphete Dauid in the  
persone of a spinner / Where as he sayth. Lumen oculorū  
meorū ipsum nō est meū. The lyght of myne eyen is not  
with me. Alas they may be sorry to whom our lord hath  
gyuen great naturall Wysdom & knowlege / & they spende  
the candell of theyz Wysdom in orderynge of Worlly ba-  
nytees / in orderyng of themselfe þ they spende but lytell  
or none / & it is gyuen to them specially for themself / that  
is to saye / to the wele of theyz soule & not to the pleasure  
of theyz body. Lyke as every man is moost nygh hymselfe  
so vnder god he ought moost to loue hymselfe / & in ordre  
to those thynges Whiche shall be moost to the auayle of  
hymselfe as to god & vertue / & no thyng is so necessary  
to be knownen of man as hymself. For all knowlege wout  
knowlege of hymselfe is but bayne to bryng a man to  
the ende that he was made for / & lyke as he that hath  
not hymselfe / hath no thyng / for yf a man haue no per-  
fyte power to rule hymselfe / nothinge is well ruled that  
cometh in his hādes. For there is no outward dede well  
ruled / excepte it come of a well ruled soule / for þ goodnes

of the outwarde dede presupposeth the goodnes of the  
good dede of the Wyll inwarde / & so yf þ haue not a good  
wyll / there is no thynge good that thou doost. Perauenture  
thou Wylt saye Whan þ doost never no good dede.  
For comynly whan thou hast Wyll to do ony good dede /  
there cometh in thy mynde some shrewde entēt / as bayn  
glory & laude of the Worlde / or to haue a temporall pfyte  
therby / or to please thy frende / or for fere to displease hym /  
or of enemyte thou doost to þ rebuke of other whiche do  
not se lyke as thou doost / or thou leuest thynges vndone  
bycause thou woldest not that other sholde folowe the.  
Thus comynly thy Wyll is not good / & than after this  
doctryne thy wyll is not good. Here I answeare / that it is  
imposyble to the to let suche thoughtes to come to thy  
mynde. But as longe as þ wold do ony good thinge for  
the loue of god & pfyte of thy soule yf that bayne or euyll  
thought were a way / than thou doost it pryncipally for  
god / & that euyll or bayne thought letteth no thynge the  
meryte of thy dede. As thus / perauenture þ seest a poore  
man & wold gyue a peny in almes to hym / & forthwith  
cometh in thy mynde that thou shalt haue a laude of the  
Worlde therfore / of suche as se that / this thought shall  
not make the to lese thy meryte / as longe as thou wold  
gyue that peny to the poore man for the loue of god yf no  
man sholde se the / than thou doost it principally for god /  
this Wyll is merytorious & þ dede folowyng therpon  
Than returnyng to my sayenge before / lyke as he that  
hath not hym selfe / hath no thynge. Lyke wyle he that  
knoweth not hym selfe / knoweth no thynge / þ is to saye  
profytale to hym selfe / as to purchase þ rewarde of our  
lorde in þ everlastynge ioye after this mortall lyfe. The  
wretched man or womā that setteth they loue moost on

this Worldey prosperite he forgeteth hymselfe/ for he is  
not w hymselfe. Loke what thyngē þ soule moost loueth  
there it is moost by couersacyon of þ mynde/ & þ Werkes  
of the soule moost renne thyder. As our sauour sayth.  
Ubi thesaurus tuus/ ibi cor tuū. Loke Where þ thyngē  
is that þ louest/ there is thyne herte. Thus the herte of  
the couetous man is with his golde & syluer. The herte  
of the lechārous man is with the persone there he hath  
moost fleshely pleasure to. The herte of the proude man  
is there he hath moost reuerence & w his fresshe clothes.  
Thus the Worldey prosperite & false transytori ioye in  
erthy creatures draweth the hertes of men & Womē fro  
themselue/ & with moche sorowe oftentymes they come  
to suche thinges as they loue/ & therfore they bye them/  
with lesse labour & sorowe they myght bye excellent ioye  
in heuen/ than they bye this false Worldey ioye þ whiche  
hastely they shall lese/ & thā they shall haue cuerlastyng  
sorowe. But lyke as a man that is besyeged whan he  
Wolde eschewe & go out of his hous/ he is cōpelled to re-  
turne/ & is beten in agayne by suche as haue besyeged  
hym/ and is brought thereto that he dare not ones set out  
his fote at þ doze. Lyke wyse our lord of his great mercy  
sendeth the soudyours of tribulacion to suche soules and  
hertes as he loueth/ & Wolde that they sholde abyde at  
home/ & beteth them into themselfe/ & the more tribula-  
tions there are & also the more they be/ so moche þ hertes  
haue lesse power to straye abrode from them selfe. Than  
chanke god therof whiche sendeth the aduersite/ Wher-  
by thou arte made to leue the loue that þ hast to Worldey  
prosperite/ and lerne to knowe & to loue god & thyselfe in  
ordre to god/ & thus to abyde at home & kepe well ordred  
the loue of thy soule. For whan there is no dweller in an

Bote o; my.

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hous soone it falleth to tuyne & dekaye. Lyke wyse the  
soules whiche are not inhabyted in this maner fall to  
wrake & come to nought. Blessed is that man or womā  
whiche abydeth in hymselfe & lerneth to knowe hymselfe  
how he shall kepe his body obedyent to his soule & his  
soule obedyent to god. And aboue all thynges attendeth  
to kepe hymselfe that the fleshe drawe not the soule to  
the loue of the Worlde but that the soule drawe þ fleshe  
to the seruyce of god & hath the great ioye in þ clerenes  
of consciyence is whan it lyueth without remors in his  
conscience of deedly synne as it is comyngly sayd. A clene  
herte a ioyfull herte. And sorowfull may that herte be  
that is lykened to a comyn mynstrell or a iugler whiche  
is more in other mennes houses than in his owne. And  
whan he syngeth & maketh most myght in other menes  
houses than soone after he is most sorowfull in his own  
hous. Lyke wyse the herte whiche moost seeketh solace  
in worldly thynges outwarde it hath lesse ioye of ghost  
ly thynges inwarde. And than I saye to the whiche fe-  
lest thyne herte fro the in delectacyons of the fleshe or  
pleasures of the worlde & than thou hast suche pleasure  
to abyde therre that thou hast no wyll to come home & to  
 forsake them bitterly whiche þ seest be not to the profyte  
of thy soule than call to our lord that he wyll sende his  
soudyours of tribulacyon & dryue them home agayne &  
to constraine thyne herte to knowe thyselfe & to attende  
myselfe in kepyng of thy selfe that þ do no thyng con-  
trary to the wyll of god & to thyne euerlastyng auayle  
as þ poore mynstrell is constrainyd to turne agayn to his  
hous whan the feestes are done for than he hath none  
other place to turne to. So after all worldly pleasures  
whan it is past & tribulacyon make þ not to turne afor

thou shalt turne home to the hous of thyne herte / & thou  
shalt fynde there a sorowful hous. For euery bayne ioye  
that þ hast had in this lyfe thou shalt fynde there a great  
sorowe / yet & thou take to þ tribulacyon of penaunce afore  
thou depart fro this Worlde / it shal kepe þ hous of thyne  
herte fro the moost sharpe brenyng fyre of hell. For as þ  
prophete sayth. *Contritum et humiliatum deo non despicias.*  
Good lord thou despylest not an herte whiche is meked  
and brought to knowe hymselfe by tribulacyon. Than  
thou whiche louest euerlastyng cōsolacyon / & felest that  
thyne herte is ronne to bayne delectacyon / praye tribu-  
lacyon to come & returne the home agayne. Lyke as the  
douue constrainyd turned to the shyppe of Noe bycause  
she coude fynde no grounde to set her fete vpon. Noe is as  
muche to saye in englysshe / as rest the shyppe is þ herte  
the douue is þ loue / praye god that þ floode of tribulacyon  
so couer al bayne thynges fro thy loue / þ it be constrainyd  
to returne to inwarde rest of thyne herte by tranquillite  
and of a clene cōscyence & holy occupyenge of thyne herte  
With holy medytacyons of god in vertue / With perfyte  
desyre of good werkes & blessed customes to the pleasure  
of god & thy great promocyon. Thou þ sekest rest in Worlde  
ly thynges / thou arte deceyued / for þ shalte fynde no rest  
but in god / for none other thinge may satiate & content þ  
soule / as the prophete sayth. *Saciabor cum apparuerit gloria tua.* I shall satiate & replenishe with ioye vohan I  
shall se the good lord in thy glory. Therfore it is wryten  
in ecclesiastice. *In oibus requie quiesci et in hereditate*  
*domini morabor.* I haue sought rest in all thynges / & now  
I shall dwell in the herytage of god / that is to say / myne  
herte shal dwell in desyre of þ kyngdom of heuen / Where  
is the perfyte rest. Therfore sayth Dauid to our lord.

Couertere aia in requie tuam. Turne my herte into thy  
rest. The soule of man may fynde no suche rest in þ thynges  
of this wþlde as in them selfe. Whan it is ordred in  
the lyuyng accordançyng to þ lawes of god. & suche a soule  
doth rest for it is content in all thynges wþ the werkynge  
of our lord. & that soule is the dwellyng place of our lord  
of whome it is wþten. In pace fact<sup>9</sup> est locus eius. His  
place is made where is peace. & peace of cōscyence in his  
peace. for þ cometh of hym. Therfore sayth þ prophete.  
Conuertere aia mea in requie tuā. Turne my soule into  
thy rest. And Salomon sayth. Intrās in domū meā con-  
quiescā cū ea. I entrynge into the hous of my cōscyence  
there I shall rest. Than thou may be woo whiche sekest  
rest in outwarde thynges. & lokest lytell for þ rest of thy  
hous at home in thy conscyence. Yf thou wolde take la-  
bour to returne home & well serche the hous of thy con-  
scyence. thou whiche art a great louer of þ wþlde. thou  
shalte fynde there a troublous hous. Wherefore to suche  
as be the rēners out. our lord sayth by þ prophete Mys-  
chee. His qui foris sunt dicet be be. To these that more  
are occupied with other thynges than with themselfe.  
it shall be sayd Woo Woo be to you. that is to saye. those  
whiche haue theyr herte so set on outwarde thynges that  
they forgete themselfe. & specially that herte hath cause  
to be Woo whiche is departed fro hymselfe. & lytteth so  
fast in wþldly vanytees. & in maner it is so fast holden  
with these vanytees as with an hoost of enemys. that  
it can not turne agayne home to hyselue. Every wþldly  
pleasure þ appereth outwarde. it is a snare to tye it fast  
and kepe it fro hymselfe. Wherefore every soule remembre  
well hymselfe & se where is set þ loue. yf the loue be fixed  
on ony thyng whiche god wolde not it sholde loue. than

it is taken in a snare of dāpnacyon/excepte it haue helpe  
of delyueraunce by þ grace of our lord. Wherfore it must  
dayly crye for helpe to hym to suche tyme he haue loued  
it. The loue also of every creature whiche is more than  
it ought to be is a snare thereto. Wherfore it must beseche  
god that it may loue no thyng but suche as are good/ &  
also that it may loue good thynges in ordre to god & pros-  
fyte of the soule. To an herte that hath not set the loue on  
the vanytces of the Worlde/ it is lytell difficulte to kepe  
them out of the herte/ but whan they haue ones taken  
theyr lodgynge in þ hert/ by that loue þ the hert hath to  
them/ without greate labour & dilygence they wyl not  
be dryuen out agayne. And oftentimes whan our lord  
sayth that it is not expedient to suche as he loueth that  
these vanytees abyde in the herte/ & also he seeth that þ  
person þ he loueth helpeth not hymselfe to dryue them  
out/or perauenture wylde not haue them out. Than he  
as a true louer sendeth out his hoost of tribulacyons/ to  
repell & to dryue out of the herte these vanytees/ whiche  
and they myght abyde/ wylde fynally destroye the hous  
of the herte/ & robbe it of all the goodes of vertue that is  
in it/ wherfore ecclesiastes sayth. Precurre prior in domū  
tuam. That is to saye/ whan thou seest the worldly vas-  
nytees renne in to thy herte/ renne thou before & stoppe  
them/ & shette the doore of thyne herte that they haue no  
lodgynge there by remembrance of the hurtes that they  
do there. For they kepe the herte fro þ loue of god/ fro the  
loue of hymself in ordre to god/ fro the loue of vertue/ fro  
holy meditacions/ fro holy desyres/ fro deuoute prayars  
from dedes of penaunce. And comynly whan þ vanytees  
occupy it/ it is disposed to lytell vertue or to none. Suche  
men & women as moost labour to gete & to kepe the plea

sures & goodes of this Worlde / and labour lytell to kepe  
theyr herte / but let it reyne wher it wyl / these are great  
fooles / for fynally these shall lese all these transytori  
mises that they labour moost to gete & kepe / & also them  
selse from the eternite of ioye / & be brought to perpetuall  
payne / for defaute þ they kepte not theyr hertes as they  
sholde haue done the tyme of this lyfe. And those þ gyue  
lytell kepe to the Worldey vanytees and prosperite / but  
moost applye theyr myndes how they may kepe theyr  
hertes well occupied. These after þ passyng of all world  
ly pleasures shall haue theyr hertes replenysshed with  
the moost delycate & pleasant hertely delytes of the glory  
of god & of the inestymable blysse & ioye of the felicite of  
aungels & sayntes in heuen. These whiche ordeyn them  
moost specyally to kepe theyr hertes / & lytell set by those  
thynges whiche Worldey folkes moost desyre / are called  
fooles in this Worlde / but they are called Wyse of god / &  
theyr Wysdome shall be comended of all þ heuenly mul-  
titude in þ kyngdome of god. For this cause sayth Sa-  
lonon in his prouerbes. Omni custodia serua cor tuum  
qua ex ipso predit. With all thy dylgence kepe well thy  
herte / for therof cometh lyfe / & dampnable deth cometh  
þf it be not well kept. This herte is the longyng of thy  
lorde god / whiche hath greate pleasure for to abyde in it  
Whan it is clenly kepte fro fylthy mocyonis of synne / as  
he hath in the boke of Prouerbes. Delicie mee esse cum  
filiis hominum. My delyte is to be with the chyldeyn of men.  
For theyr loue he became a chylde hymselfe / borne of the  
virgyn Mary / wherfore lyke as thou desyrest to be wel  
come to his loue / se that thou kepe well þ hous of thyne  
herte / & oftentymes turne therto & dresse it / þ he with no  
thyng there be offended / but þ he may haue a pleasure

to beholde it/as he sayth in Canticis. Reuertere vt ituea-  
munt te. Turne agayne þ We may beholde the. He sayth  
not that I may beholde the/but that We may beholde þ  
that is to saye/yf þ se well to thy selfe/than I shall haue  
a great pleasure to se the/for than I shall garnysshe thy  
soule with my grace to thy moost profyte & my pleasure  
Than I exhorte the Whiche returnest not to thy selfe as  
thou shold/take paciently the tribulacyon that our lord  
sendeth the/to the entent that þ halte gyue good atten-  
daunce to þ kepyng of thyne hert/ & for sake þ loue of those  
wretched or bayne pleasures/ Whiche let thyne hert fro  
the loue of hym. Thou thinkest that thy trouble & Payne  
greatly hurteth the/but it is þ greatest profyte & helpe þ  
thou mayst haue in this lyfe/ & þ greatest token that our  
lord loueth the/ & of this þ sholdest be moost glad/ for his  
loue thou shalte fynde fynally to thy moost ioye & cōforste  
after this transitory payne & trouble. This tribulacyon  
bryngeth þ bothe to god & to thy selfe/lyke as thy bayne  
pleasures in prosperite had dryuen the fro bothe. And for  
this cause payne & tribulacyon is called þ bande of god/  
for it tyeth the to god/lyke as prosperite louseth the from  
hym/ and byndeth the to suche wretched & peryllous li-  
betie of the Worlde/ and in these bandes thou shalt lerne  
to knowe god & thy selfe/ and to chaunge thy lyfe in to an  
other maner of lyuyng. And whan þ by holy customes  
in this lyfe art tyed to hym/ than he wylt ye þ by payne  
to kepe the at home with hymselfe. And thus he sendeth  
tribulacyon not onely to bryng þ herte home that it go  
not fro themselfe/ thy lord god dealeth graciously with  
the whan he calleth the fro plente to pouerte/ I meane  
not that he maketh the to lose all thy good/but whan he  
maketh the to set lytell by thy good/ so that thyne herte

is poore & naked without them / that is to say / without  
greate affeccyon and loue of them. So sayth Salomon.  
Est pauper in diuitiis. There are some that are poore in  
rychesse / that is to say / Whiche that set theyz hertes in  
maner no more on them than yf they had no rychesses.  
To this ghostly pouerte the Whiche in the syght of god  
is moost haboundaunt rychesse / are the soules brought  
to hym Whan they are sore hunted by greate aduersite &  
trouble / and tyed to our lord with the bande of tribulas  
cyons. And notwithstanding that our lord kepereth the  
thus tyed that thou mayst not renne at thy wyll at large  
as thou hast ben accustomed afore tym / thynke not that  
thou losest therby ony liberte / but rather our lord put-  
teth the in more liberte. There is no very perfyte liberte  
of the soule but onely in thynges of vertue. This liberte  
to renne with thyne herte to loue banytees / or to synfull  
werkes of this lyfe / is thraldome / & not commendable no  
more than it is to suffre a leke man / as he þ is in an hote  
axes to ete & drynke what he wyll desyre / for his app-  
etyte is so disordred w corrupte humours / that comyly  
he desyreth those thynges Whiche be moost contrary to  
his helth / lyke wyse that soule is in a peryllous liberte  
Whiche at his owne pleasure hath power to synne. But  
Whan our lord by tribulacyon calleth it to hym / & to be  
the louer of vertue at liberte / this is the perfyte liberte.  
And that other liberte to synne is rather seruage / for it  
maketh þ soule seruauit to the deuyll / & fynally bryngeth  
to the bondshyp to hym in hell. And the liberte of vertue  
bryngeth to the moost perfyte fredome of heuen. Whan  
the phisycyon suffreth the pacient to take what meet &  
drynke that his appetyte is moost to / it is a sygne that  
he desyreth of his helth / & comyly they wyll saye he

is but a deed man. Wherfore let hym take what he wyl.  
Lykewyse whan our lord the great phisicon letteþ þ  
lyue after thy fleshely pleasure, & maketh no restraynte  
by tribulacyon, it is a token that he setteth lytell by the  
& that thou hast ghostly sycknes whiche is not lykely to  
haue remedy, for such are moxe desyrous to fulfull theyr  
owne wyl than þ wyl of god. They despyle god, as he  
sayth by the prophete psaye. *Filius enutriui et exaltauit*  
*ipſi autem spreuerūt me.* I haue nourysshed my chyldren  
With goodes of this Worlde, & haue exalted them to ho-  
nour, and they haue despyled me. Yf thou wylt aske me  
What is very fredome, I saye that he is not moost free  
that may do moost what he wyl, but he is moost free þ  
leest may do euyll, & so there is moost liberte wher leest  
power is to synne. Thā accordyng to this doctrine afore  
reherred, sythen our lord maketh the by tribulacyon to  
knowe thy selfe & hym, & tyeth þ to hym that þ shalt not  
go fro hym, & byngeth the fro thraldome of the feende &  
wretched lyuyng to perfyte liberte of his loue & execu-  
cyon of vertuous dedes. Wherfore yf þ fele thy selfe discom-  
forted by trouble & payne, reduce these great profytes to  
thy mynde, & they shall cōforte þ agayne. For thy cōforte  
is to remembre þ he loueth the, & the moost token of his  
loue is whan he ledeth þ by tribulacyon to hymselfe. Wher-  
fore ioye thou in hym, & he shall ioye in the, and than all  
thynges to thy moost auayle shall prosper with the.

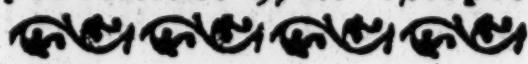
**T**he fyfth consolacyon in tyme of tribulacyon is to  
remembre how thou art made therby hastely to  
spede the in þ waye to heuen, & to the blessed presence of  
thy lord god. For as it is sayd before. Every payne co-  
meth of god. Wherfore every payne is ryght wylle. And  
Rote or my.

every synne cometh of vs / and every synne is bnyght-  
wyse / wherfore as many tribulacyons & paynes as þ  
hast / so many messengers þ hast sente fro heuen to sped  
the thyder / lyke as a man whiche in þ flouryng tyme of  
somer goynge through a feilde or swete medowe full of  
fayre floures / ofte tyme wyll gader of the floures / & for  
the swetnes & solacyous abydyng in þ place / he wyll syl  
or lave hym downe / & somtyme fall on slepe / & so þ nyght  
cometh vpon hym afore he haue ended his iourney / And  
the man that laboureth the foule waye in wynter tyme  
he syndeth no place to rest in / till he come to þ ende of his  
iourney / & yet maketh hym to haste that he may come to  
an ende of his labour / Lykewyse the folke whiche are in  
the pleasaunt prosperite of this lyfe / they are so occupied  
with gaderynge thynges of pleasure / as ryches / flessh  
ly delectacyons / honours & dignytees / that they forgete  
theyr iourney / whether they be boide out of this worlde  
for here they are & seke rest in the pleasure of this lyf / in  
maner as there were none other felicite ordeyned for man  
and there they lye slepyng in synne & wretchednes / till  
the night of deeth come vpon them / & than they are taken  
with þ deuyls of hell / & neuer come to se god in his glory  
whiche sholde haue ben the ende of theyr pylgrymage /  
But suche as be in the wynter waye of aduersite full of  
greate blastes of temptacyons in the soule / full of sharpe  
thornes of paynes & bodily seknes / full of great fodes  
of worldly tribulacyon / these folke haste them / for in theyr  
waye they fynde but bytternes / and therfore they haste  
them / that they may come to rest them swetely at þ ende  
of theyr iourney after theyr sore labour / For þ bytternes  
of tribulacyon taketh fro the herte all false pleasures of  
this worlde / & so it maketh the good soules whiche our

lorde bterly & specyally loueth to sped them to hym / &  
Wyll not suffre them to rest them & abyde in þ waye / the  
thynges whiche he calleth þ to by tribulacion pacient-  
ly taken / are so great / so precyous / so perdurable / & cuers  
lastyngly abydyng / that he Wyll not that þ shal make  
tarynge in þ lytell thynges whiche shortly shall slyppe &  
banyshe awaie. A great meruayle it is that suche per-  
sones to whome god hath gyuen great knowlege make  
theyz abydyng in the lytell thynges / & by the tarynge  
they make in the small thynges & greate labours / they  
haue about them to ordre them sylth / to theyz pleasure  
they shewe well they haue forgoten þ greate thynges þ  
our lorde called them to. All thynges that þ herte dely-  
teth imoderatly maketh the hert to tary / & loseth moche  
tyme of his pylgrymage / but whā Payne & tribulacion  
taketh away bayne delyte fro þ hert & maketh þ thyng  
bytter whiche was wont to be beloued / than it maketh  
the hert to styre hym forwarde swetely / & leueth þ bayne  
tarynge / and therfore the prophete sayth. Multiplicate  
sunt infirmitates eoz postea accelerauerūt. Whan sekes-  
nes is multyplied thā suche as haue taryed before they  
haste them forwarde full fast. Ha good lorde many one  
sholde go full slowly in theyz tourney yf they were not  
hasted forwarde with sharpe callynge by tribulacions  
and in maner cōpelled with byolence to procede in theyz  
waye. And lyke as the crooked fete & affeccyons are feble  
& oftentimes wolde rest in the bayne pleasures / excepte  
they were exyted to go / so our lorde suche as he specyals-  
ly loueth / he calleth oftentimes upon them. And therfore  
it is wryten in þ boke of Exodi / that the Egypcyens con-  
strayned the chyldren of Israell to go out of Egypce / in  
token that tribulacions whiche are vnderstande by the

egyppcens/constrayne the hertes of the chosen children  
of our lord to go out of this Worlde by the affeccyons of  
theyr loue/ & spedē them to that lyfe there þ greate plea-  
sure standeth in loue/ & there nothyng is but þ is dretely  
loued. And whan the loue goth fro the Worlde/ the herte  
goth fro the Worlde. For lyke as the body goth w̄ the fote  
so the soule goth w̄ þ loue/ & wher the loue is/ there  
the herte is. O how glad the hertes sholde be to departe  
from those thynges wher they haue more Payne than  
pleasure/more sorowe than solace/ & go to those thynges  
wher they shall euer haue myrrh a swetnes/ and never  
fele poynt of bytternes wher is full toye/ full peace w̄  
out distemperaunce of Payne or tribulacyon. And here þ  
hast no greate pleasure in ony Worlly thynges/ accor-  
dynge to thy disordynate appetyte/ but fynally it shall  
turne the to turment of herte. Than cōforte thy selfe in  
tribulacyons/ for they dryue the out of þ prison of Payne  
to þ ryal kyngdome of pleasure/ fro þ fettters & chaynes  
to a crowne/as eccl. saith. Interdū deducit q̄s de carcere  
ad regnū. Somtyme a prysoner is drawen out of prison  
to come to a kyngdome. The herte is in pryslon whan it  
is tyed by loue to þ lowe erthly thinges of this Worlde/ &  
the more þ loue is in hym/ the more depe is þ herte in pri-  
son. Out of this depe pryslon our lord draweth the w̄ith  
the bandes of tribulacyon/ whan he maketh thy loue to  
departe fro those thinges whiche þ louest so moche/ lyke  
as the aūgell stroke saynt Peter on the syde/ & bad hym  
ryse swyftly & go out of pryslon/ as it is w̄ritten in þ boke  
of Act. So our lord stryketh the many a tyme by his  
aūgell on the lyfte syde by aduersite/ to make the hastely  
to departe fro this prison/ whan he fulfylleth thyne herte  
so w̄ith sorowe/ or the body w̄ith Payne/ that þ pleasure

is gone that þ hast in thynges of this Worlde / or Whan  
he Withdaweth them fro þ With losse or deth / or Whan  
he suffreth them to be vnynde to the or trouble the and  
thwarte With the Whiche thou loued so moche / than he  
casteth the out of pryon. Lyke as saynt Peter playned  
not of he stroke wherby he was brought out of pryon /  
so se that þ playne the not of that stroke whiche brygeth  
the to departe fro loue not profytable to the. For this is a  
suffraunce stroke whiche delyuereth þ of that ferefull pryon /  
of whiche foloweth the pryon of hell to suche that  
neuer departe fro this pryon of synne in this lyfe / or els  
purgatory to suche as lately depart therfro. And yf thou  
wylte not suffre this stroke of thy syde paciently for thy  
selfe / yet suffre it for his sake whiche was stryken in the  
syde with a spere for thy sake / & receyue not grutchingly  
thy lordes messengers / whiche are sent to bryng the to  
hym / & bryng the from peryllous places / but welcome  
them hertely / and thanke thy lord god vpon thy knees  
With handes & hert whiche sendeth them to the / & than  
thou shalt do great pleasure to hym / greate pfyte to thy  
selfe / & the sooner they shall departe fro the Whan they  
haue brought the to hym by very true loue. Whan thou  
murmurest agaynst thy tribulacion than þ doost that is  
in the to repell þ messengers of god fro the. This is fygu-  
red & betokened in the messengers whiche were sente to  
them þ were beyonde the flome Jordan / & they resysted  
agaynst þ prynces message / & sent þ messengers agayne  
Without Worshyp & With empty hande. Flome Jordan  
is as moche to say as lownesse or mekenesse that techeth  
the hertes to loue god. And those that dwel beyonde the  
flode whiche passe mekenesse / & are proude of the bene-  
fyte and creatures of god. And the proude folke that bu-

reuerently receyue tribulacyons the messengers of the  
kyng / & so the tribulacyons go boyde without rewarde  
by these vngentyll receyuers / and that the messengers  
are disworshypped / that lord and kyng is disworshypp-  
ped whiche dyd sende them. Thou sholdest as well or  
better receyue tribulacyons for the loue of hym that sens-  
deth them to the / as for the loue of that thyng that they  
are sente for. Tribulacyons they are sharpe / but they  
are profitable / for they turment the herte in purgyng /  
and they purge it in turmentyng Whan y rebell hertes  
receyue tribulacyons unworthly / than they haue the  
turment / but they want the purgacyon of the soule / for  
by theyr vnpacience they defyle them selfe more than  
they were before. And they may well sore lament that  
haue the Payne and do lese the fruyte therof. Than Ex-  
horte the and praye the in the parte of our lord god / that  
he whiche knoweth hymselfe a synner / and wolde loue  
god / come to his kyngdome / that thou receyue thank-  
fully tribulacyons of his sendyng. And whan thou fe-  
lest the Payne / thyngke than that thou herest the voynce  
of our lord god / calling the to them selfe from y peryllous  
place that thou arte in / and sholde stande in greate fere  
and in greate ieopardye for to come to hym / excepte he  
thus called the to come. 

**T**he syrth consolacyon foloweth here to lufe as  
thauy Payne & tribulacyon whiche cometh of re-  
membrance how these paynes are dette whiche of duty  
must be payed to almyghty god / fro whome no synner  
shall escape without punysshement. Ne no man may  
take from hym that thyng whiche is his duty / nor de-  
ceyue hym. This dette are the paynes with the whiche

god of his ryghtwysnes hath punysshed synnes whiche  
are not vñknowen to hym. Whether they be done by bo-  
dy or soule / there is no synne may be hyd from his infi-  
nyte knowlege / as Ecclesiastes sayth. *Omnia videt oculus*  
*illius. His eyen seeth all thynges.* *Oculti dñi multo hoim*  
*et profundū abissi.* No thinge is so clere in our syght with  
the lyght of the sonne / as all thynges are in his syght  
whiche seeth clerely all þ secrete entent of þ herte. Thus  
he knoweth all offences / & of ryghtwysnes he must pun-  
ysshe them / & his power is sufficient to punysshe euery  
synne after the deseruynge. Wherefore after þ ryghtwys-  
nes of god euery synner is detter to rendre Payne to our  
lorde. And notwithstanding þ the eternall paynes of hell  
are translated into temporall paynes by the sacrament  
of confessyon whiche were dutyes for deedly synnes / yet  
there is greate Payne besyde theyr penaunce ordeyned to  
synners / eyther in this lyfe or in purgatory. For many  
synnes are done in this lyfe whiche are never shewed in  
confessyon / for they are forgoten / & the ghostly father gy-  
ueth penaunce but onely for such as he hath shewed to  
hym by confessyon. Neuerthelesse he assayleth from all  
as well from those that thou doost confess / not withstan-  
dynge thou woldest be confessed of them yf they came to  
thy mynde / so that þ shalt not be dampned for them / but  
thou must suffre temporall Payne for them here or in pur-  
gatory. Than thynke that þ art detter of great Payne to  
god for many a deedly synne that þ hast forgoten sythen  
thou were borne whiche þ had not in mynde the tyme of  
confessyon. And in þ euerlastynge Payne is ordeyned for  
deedly synne / thou mayst vnderstāde that whan þ outra-  
gyous Payne þ of hell is comytted into temporall Payne  
that this Payne must be great whiche must be payed for

deedly synne. Also moche penaunce whiche is ensoyned  
is not fulfylled perfyly in this lyfe / and therfore there  
is moche leste to punysshe. Also dayly we multyly be-  
nyall synnes / whiche deserue great temporall payne / &  
by tribulacyon paciently taken thou art made quyte of  
these dutyes / & as moche as thou suffrest shall be reba-  
ted whan þ comest to thy counte. And lyke as in þ counte  
a couter of leed or laten lyeth for an hondred pounde / & yet  
in hymselfe is not so moche worth. So one daye Payne  
Well take / shall stande for þ Payne of a yere / in þ whiche  
is conteyned. CCC. dayes / as our lord sayth by þ pro-  
phete Ezechiel. Diem pro anno dedi tibi. I haue gyuen  
the a daye for a yere. O how glad sholde thou be than of  
one dayes Payne whiche delyuereth the fro þ more byt-  
ter Payne of a yere. O how gentilly sholdest þ take this  
Payne whiche maketh to the such a quittance / sythen  
thy lord whome þ arte detter to / of his greate mercy &  
gentylnesse with this lytel delyuereth the fro the more /  
therfore I counseyle the what Payne so euer thou suffre  
set it in thy counte / & beseche god that it may stande for  
thy synne / to acquyte the fro the greate paynes whiche  
thou hast deserued by synne. Thus þ thefe whiche dyd  
hange on þ ryght hande of our lord / he turned his herte  
to hym / & by that Payne well taken he was delyuered  
from all paynes / and had the clere syght and fruycyon  
for euer of the moost gloriuous Trinite. Woe may that  
man or woman be the whiche dayly multylyeth dette  
by synne / & lytell or nought be payed by Payne. for ney-  
ther he suffreth the Payne mekely to his profyte as a be-  
ry penytent the whiche god sendeth to hym / ne taketh to  
hym wylfully ony paynfull thyng for to delyuer hym  
out of his dette. And so he shall come before the iudge as

the houre of deth charged with the hole counte in maner  
of his lyfe whiche shall be straute to hym/ for and he la-  
bour not for mercy whan the soule is in þ body/ he shall  
neuer haue mercy after þ it be departed/ ne be rebated of  
his dutyes. In hell shall no dutye be rebated neyther by  
longe ne by bytter suffryng. There shall lordes & ladyes  
wepe for theyz apparayle & þ bayne beaute of theyz bo-  
dyes the whiche they had ordeyned to pryde/ to lechery &  
to bayne honours of the Worlde. There shall also euery  
crafte man wepe for the myslsyng of his crafte. And  
also clerkes þ whiche haue not well vsed theyz conyng  
to the auayle of þ soule. And marchautes for theyz false  
Weyghtes & peny Worthes / and synfull men & women  
whiche prouyde not here for theyz soules/ whiche are cal-  
led marchautes of the erth/ for theyz labour is for to gete  
erthly solace / & there they shall se that they haue but yll  
peny Worthes for the labour of theyz lyfe/ for all þ greate  
solace & hertely ioye shall be gone fro them for euer. But  
the heuenly marchautes the whiche ordeyne theyz la-  
bours of this lyfe to bye the heuenly ioyes / & than they  
shall se the greate peny Worthes passyng all the estyma-  
cyons of all þ erthly creatures/ the whiche they shall re-  
ceyue of þ handes of almyghty god in those greate ioyes  
of endles blysse / as it is wryten in the boke of sappence.  
Justi autem imperpetuum vivent, et apud dñm est merces  
eorum. The ryghtwysse men shall lyue euerlastyngly/ and  
With our lordis reserued the rewarde of theyz greate  
labours. Than thou that knowest thy selfe a synner/ w-  
out greate Payne thou mayst not come thyder/ for none  
shall entre in to the kyngdome of heuen afore that they  
haue payed al theyz dettes of Payne/ for there is no place  
to paye dutye of Payne. For the great & perfyte felicite of

that kingdom may suffre there no myserie to be/neyther  
of synne ne Payne. Wherfore all you þ Whiche are fayth  
full soules / and byleue the promesse of god to haue ioye  
after this lyfe / yf that ye wyl be ruled after his wyl.  
Exhorte you and praye you receyue with a good herte  
these present tribulacyons & paynes that ye fele in this  
lyfe. Whiche tribulacions delyuer you of greate paynes  
Without comparyson/whiche ye sholde suffre and longe  
tyme be retayned fro your ioye after this lyfe. And now  
yf ye take these lytell paynes ioyfullly/ye shall go lyght-  
ly awaie and hastely to that ioyfull enherytaunce and  
moost blessed felawshyp/there it shall not be possyble to  
suffre ony Payne / thy Payne shall be lesser in compary-  
son to these ioyes than the ledens counters are whiche lye  
in the counte in comparyson to the greate sommes that  
they lye forze / as Ecclesiastes sayth. Et qui multa redi-  
mit modico precio. Some are whiche acquyte them of  
greate dette by lytell payment. And yf thou be of such  
perfeccyon / that by the merytes of thyne holy lyuyng  
and blessed labours take for god that thou hast deserued  
remyssyon of thy synne & art acquyted of thy Payne / yet  
yf tribulacyon come/receyue it gentilly / for it is not sent  
to the without great cause/eyther to the encrease of thy  
merytes / or to saue the fro synne whiche thou sholdest  
fall in / excepte by tribulacyon and Payne that our lorde  
preserued the from it. For many whiche are innocentes  
and full perfyte sholde lose theyr innocency & vertue/ex-  
cepte they were kepte by tribulacyon. Than all ye whis-  
che wolde go quyte out of this Worlde from all dutye of  
paynes/make your payment whyles that this money  
of tribulacyon temporall is of so greate a valure that a  
lytell of it moze may redeme you from infynyte Payne

and tribulacyon whiche shall never haue ende after this lyfe/and purchase to you eternite of toye.

**T**he seuenth consolacion is to remembre that tribulacyon strengtheth the herte/ & maketh it able to receyue the precyous gyftes of grace. So lyke as the hamer of the goldsmyth & the betynge therof maketh þ metall to stretche on longe vnder his hande accordyng to his wyllyng of the whiche he maketh his vessell. So almyghty god maketh by tribulacion the herte to stretche on brode/ & to be a vessell to receyue & retayne the benefyces of his graces/ therfore it was a hole mece as a lumpe of metall without abylite ony thyng to receyue of our lord. Wherfore in tribulacyon thanke thy lord god whiche maketh of thyne hert a chalyce to receyue great haboundaunce of his grace. Of this dryuyng on brode of the herte wþ strokes of tribulacyon speketh þ prophete and sayth. In tribulacion dilatasti michi. Lord þ hast dilated & enlarged myn hert by tribulacion. Wherfore I couiseyle the whiche desyrest to be þ electe vessell of grace a whyle paciently to suffre þ strokes of þ hamer of tribulacyon in the forge of this Worlde. This lordneuer wyllyng stryke the aboue that þ mayst bere/ yf þ ordre þ to suffre/ as he sayth in þ gospell. Dedit vnicuique secundum propria virutem. He hath gyuen to euery man after his power. And the more he beteth the more large he entedeth to make þ vessel of thyn herte/ & with þ more quantite of his grace to replenyshe it wwall. And lykewyse as þ more precyous metall is more obediet vnder þ hedes of þ werker than þ metall which is of lesser valure/ as golde is more apte in the goldsmythes hade þā yren & more precyous werke he may werke therin/ for it is more obedient vnder the

hamer. Lyke wyse the pacient hertes are the precyous  
golden hertes whiche are obedyent to the strokes of tri-  
bulacyon after þ Wyll of our lord / & in these he werketh  
precyous werkis of grace & many fayre vertues / & these  
curyous & moost precyous werkis of þ greate Wyldom  
of god shall everlastyngly appere in these obedyent & pa-  
cient hertes to the honour of god & greate pleasure to all  
his louers in the kyngdom of heuen / Where clerely shall  
be shewed all the secrete werkynge of the herte whiche  
are had in this lyke. Suffce thy lord than easly to bete  
awye þ rusty mocypongs & fylthy desyres of thyne herte  
and to make it a clene vessel apte to receyue the infusyon  
of his grace. And yf the stroke of the hamer be paynful &  
harde to abyde / recōforte the agayne in þ the goldsmyth  
is so wyle & so good / that he may stryke no stroke but to  
the moost auayle of the vessel of thyne herte / & accordyng to  
his wyl whiche nothyng may do but well. And yf þ be  
gentyll in suffryng his strokes & lyft thyne hert to hym  
desyryng that he do therwith lyke as it pleaseth hym selfe  
thou shalt fynde hym gentyl in teperynge of his strokes  
& þ he Wyll moze easly werk after as þ forme of werk  
requyseth. But comynly the goldsmyth stryketh moost  
strokes on that vessel whiche is moost precyous werk.  
The hertes whiche are without dyscyplyne & techyng  
they are harde & disobedyent vnder the hamer / & rather  
they breke than they Wyll bowe after þ entent of þ werk-  
er. Be not as an olde broken panne / whiche whan the  
werk stryketh it breketh / & maketh many moo holes  
than were before. Thus an harde herte & drye without  
loue or deuocyon to god / encreaseth the paine vnder the  
stroke of tribulacyon / for it hath no regarde but onely to  
pleasure / & none to the demeryte & ryght wylnes of god

Whiche may not leue synne bnpunysshed in this Worlde  
he stryketh bycause he woldes spare the after this lyfe/  
Where the strokis shall be moost bytter to suche as than  
shall suffre them. And lyke as the hert groweth in fayth  
byleuyng that the Payne & trouble cometh of our lordes.  
Also in pacyence by wylfull takyng and thankynge god  
therof. Also in mekenes thynkyng that he is worthy to  
haue suche Payne & moche more/ so the herte groweth in  
the grace & loue of our lord & þe rewarde of glory. Thus  
meueth þ Ecclesiastes sayenge. Sustine sustentationes  
dei et cōiungere deo/ et sustine ut crescat in nouissima vi-  
ta tua. Suffre the suffrynges of our lord & be þ ioyned  
to hym. Suffre thou that thy lyfe may ware in þ ende.  
This suffryng may be vnderstande dyuerse Wyse/ as  
thus. Suffre thou that god suffre for the/ or suffre thou  
that god suffreth w the/ or suffre thou that god suffreth  
in the/ & the fyſt sence is that thou shalt suffre that god  
suffred for the in this Worlde. He suffred for the greate  
trouble & enemyte of the worlde/ he suffred for the greate  
sclaunder & euyll reporte/ he suffred for the contempte &  
despylyng/ he suffred for the greate pouerte wylfullly/  
he suffred for the greate Payne in body/ as werynnesse/  
watche/ honger/ thyrste/ greate sorowe in soule/ greate  
Payne in body/ & fynally the moost outragyous Payne of  
deth/ & more than may be suffred by natural power. For  
he reteyned his soule in his body in suffraunce of Payne  
aboue þ power of nature/ largely to recompence for our  
offence/ so that he yelded vp his soule/ with a greate crye  
as scripture sayth. Voce magna tradidit spm. But by  
the cause of nature the body is so febled before þ depar-  
tyng of þ soule/ that it hath no power to forme ony boyce  
And so sholde the body of our sauour haue ben/ had not  
Rote or myz.

he reteyned his soule to suffre plentefully Payne for our  
saluacion/as he sayth in the gospell of John. Potestate  
habeo ponendi aiam meā/ et potestate habeo iterū resu-  
mendi eam. I haue power to put my soule fro my body  
Whan I wyl/ and I haue power to receyue it agayn &  
ioyne it to þ body. And as þ prophete sayth. Apud dñm  
mia et copiosa apud eū redēptio. With our lordē is mer-  
cy and plenteous redēpcyon. Remembre that thy lordē  
god for thyne offence suffred these greate paynes of his  
greate mercy & pyte that he hath of the. Whiche beyng  
a synner may not be saued without his Payne/ for wout  
his Payne no Payne is able to satysfyre for synne. Than  
I exhorte the to remembre his greate gentylnes & lerne  
to suffre for hym agayne & in party recompence hym for  
his great gentylnes and for thyne offence. For sythen he  
that was an innocent suffred for the / moche more thou  
that arte a synner ought to suffre for thy selfe. The ha-  
mers of this goldsmyth (Whiche is almyghty god) are  
not onely the paynes & tribulacyons whiche he werketh  
in the/ & bycause thou shalte so thynke ostentymes that  
his werkynge is so secrete/ that þ reason of man can not  
fynde the cause therof perfyctly/ but also the aduersytees  
whiche he suffreth the to haue/ are his hamers to bete  
the & forge of the a perfyte vessell by pacient suffryng  
accordyng to his pleasure/ & to receyue hymselfe here by  
grace/ & in the lyfe to come with the greate glory of his  
eternall felicite. And lyke as the hamer is ordeyned fy-  
nally to the profyte & makyng of the vessell/ and not the  
vessell to the hamer/ and the hamer in makyng of the  
vessell & with the strokes it is hurte in hymselfe & consu-  
meth & fynally breketh. So the wretched and reprobate  
people whiche in wordē & dede trouble þ chosen children

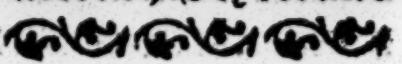
of our lordē they hurte themselfe / & fynally are brought  
to destruccyon & dampnacyon through the great malyce  
that they haue to other / & the pacient takynges of them  
purgeth the soules whiche haue the wronge done vnto  
them / and thus they werkes are profytalbe to other / &  
dampnable to themselfe. And therfore sayth Salomon /  
that the foole serueth to the wyse man. Qui stultus est  
seruit sapienti. That persone is a foole whiche wylfully  
wyll do þ thyng wherby it entendeth to hurte another  
and moost hurteth hymself. And that persone is wyse þ  
so wylsely taketh that thyng that myght hurte hym / &  
geteth great profyte therby. Than thou that woldest be  
a clene vessell & honourable to god / suffre þ strokes of tri-  
bulacyon / suffre the strokes of troublers. Also þ whiche  
woldest haue the crowne of vctory in this Worlde / and  
the crowne of glori in þ lyfe to come / for the greate suffe-  
ters are the greate conquerours. And with the betynge  
that they suffre of payne & tribulacyon they crowne is  
forged on the stetchy of they herte. Than thou þ desyrest  
to haue the crowne / forsake not the strokes of þ hamers /  
for by these our lord hath ordeyned that thy crowne shall  
be made / & at such tyme as the strokes are moost pro-  
fytalbe to the whan thou with very fayth remembryng  
the profytes of a pacient and charytable herte kepe his  
perfyte obeyunce to our lord & loue to thyne enemys  
that thou canst fynde in thyne herte to forgyue them / &  
hertely to praye for them / þ they may haue forgyuenes  
of our lord. This fyre of charite maketh thy werke to go  
forth spedefully / lyke as the hote metall dylateth & goeth  
abrode vnderneath þ hamer / yet with this charite thou  
mayst defende thy ryght / & oppresse the malyce of thyne  
enemy by meanes accordyng vnto iustyce and equite /

65

ys thy power be therto / & specyally whan of lykelyhode  
by greate suffraunce they malycē sholde encrease. Also þ  
shalte susteyne þ god susteyneth w the for he susteyneth  
With the & bereth þ vp in suffryng aduersite by his su-  
steynyngē of þ whiche þ art borne vp so þ fall not vnder  
the greate strokes of aduersite eyther by bodily deth or  
great vnpacyence or rancour of hert. Many soules shold  
haue great falles by false worldly prosperite & they were  
not kepte vnder the strokes of aduersite & also these stro-  
kes they myght not abyde / excepte they had supporta-  
cyon of the hande of god / With these tribulacyons þ art  
also susteyned & fedde & made stronge / lyke as þ body is  
made mighty to bere greate burthens by material meet.  
These tribulacyons are bytter / but they purge þ soule  
and make it to growe in perfeccyon of ghostly lyf / Whers-  
fore I conseyle the as the ghostly phisycyon of thy soule  
not to refuse this dysshe of our lord / set it before the / for  
he hath not onely tasted this dysshe to the / but he hath  
plentefullly taken hymself of it / as the prophete Jeremy  
prophecyed of hym. Saturabitur obprobriis. He shal be  
sacpate (sayth he) with rebukes. Thus thou shalte not  
thynke thy selfe rebuked in that þ hast tribulacions and  
greate wronges done to the in this Worlde / but rather þ  
art worshypped in that þ thou art called to the dysshe of  
our lord. Of this dysshe was fedde that holy man Job  
as he sayth in his boke. Nō leuabo caput saturat⁹ affli-  
ctione. I shall not lyfte vp my heed with payne & woo.  
Than as thou hast greate tribulacyon & moche to suffre  
thanke thy lord god whiche so largely prouydethe for the  
for after þ quantite of tribulacyon shall be the quantite &  
measure of thy glory & cōsolacyon. And therfore ys thou  
wylt haue þ swete receyue þ soure / for thy great swete-

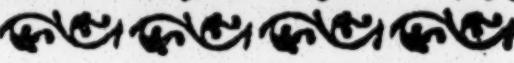
nes must come of bytternes. Also þ shalte susteyne that god susteyneth in the, for he within the so reteyneth the mocyons of tribulacions, that yf he susteyned them not they sholde oppresse þ downe, & therfore it foloweth. Con-  
tūgere deo et sustine. As who sayth, draue thou nygh &  
cleue to god, for he is felowe to the in this suffryng & bes-  
ryng of tribulacion. Wherfore be not astonyed in beryng  
thyngynge that þ burthen passeth thy power, for he be-  
reth with the, whiche wyl not suffre þ no more to bere  
but accordyng to thy power, & the resydue of þ burthen  
he bereth it w̄ the. He is so mercyfull & so gentyll that he  
wyl suffre no soule to bere aboue his power in weyght  
of temptacyon & tribulacyon, as þ apostle sayth. Fidelis  
deus q̄ nō pacieſ nos tēptari ultra q̄ potestis. Wherfore  
cōplayne not of thy burthen, for he layeth vpō þ whiche  
best knoweth thy power, & no more chargeth the withall  
but that þ mayſt bere, & the resydue he bereth hymſelfe,  
and that is the greater parte, & yet in that parte þ berest  
thy ſelfe he holdeth the & cōforteth the, for without hym  
thou mayſt no thyng do, as he sayth in the gospell of  
ſaint Johā. Sine me nichil potestis facere. Wherfore  
all ye whiche delyze to haue ſome ſwete draught of the  
wyne of contemplacion fro thens, but I fele that al the  
tauernes are closed to me, for no ſolace my herte fyndeth  
neyther in bodyly ne in ghostly thynges. To this I an-  
ſwere, that notwithstanding that the tauerne bynethe  
is ſhette vp, yet thou ſhalt not meruayle why þ tauerne  
aboue is not opened anone to the. For after the ſhettynge  
of this thou muſt delyze the lord therof to open it to the  
and beſechyng hym oftentymes that he wyl open it to  
the, for the delyzyng of the openyng is to þ encrease of  
thy meryte, for the ſekyng of the delyte & ghostly ſwet-

nes is of more meryte than to delyte & haue delectacyon  
in hym, for that ghostly swetnes cometh onely of hym,  
but the labour wherby thou arte ordyned to haue his  
cōforte cometh bothe of hym & of the by his grace. Wher-  
by the dedes of thy soule & of thy body are acceptable to  
hym. And therfore be not mysmade yf þ abyde a whyle  
at the tauerne doore afore it be opened to the. For þ lenger  
thou abydest at the doore knockyng, the more thou shalt  
haue whā it is brought to the, suffre thy thurst to ware  
for the more delectable the wyne shall be to the. David þ  
prophete forsoke the pleasures of the Worlde for to haue  
the ghostly solace from aboue, and bycause he had them  
not anone, he cōplayned hym, as he that had payed his  
syluer & myght not haue his peny worth. And there he  
sayth. Quid enim michi est in celo: et a te quid volui sup-  
terrā. Lorde what solace haue I desyzed to haue in erth-  
ly thynges, as who sayth none, and yet thou gyuest me  
no solace from heuen. Thus he speketh in the persone of  
a lycke soule & impotent to abyde the ordynate werkynge  
of god, but in maner cōplayneth as god were in defaute  
to whome our lorde may answere and saye. Frende I  
chanke the that þ hast forsaken the pleasures of þ Worlde  
for me, but yet thou hast not deserued onely to haue for-  
gyuenes of all suche dyspleasures as thou hast done in  
the Worlde, and moche more to haue the pleasures of me  
whiche he ordyned for them that are made cleane & per-  
fylly purged for theyr offences, wherby they haue dys-  
pleased me. To this sayenge yet he answereth in the per-  
sonne of a frayle soule thus. Velociter exaudi me defecit  
spis meus. Good lorde here me hastely and graunte me  
that I desyre, for my soule faynteth me for taryenge, &  
it may no lenger abyde. But after the greate & cōtinued

desyre of god he sendeth suche conforte that þ soule than  
sayth. De<sup>o</sup> cordis mei et pars mea de<sup>o</sup> in eternū. Thou  
arte the god of myne herte & my parte euerlastynge. For  
onely thou mayst cause the ioye whiche I fele in myne  
herte / & of that greate ioye that thy chyldren shall haue  
in the. I trust that I shall with them be partener euer-  
lastynghly. Euer complayne of thy selfe and thynke thou  
arte not worthy to haue ghostly cōforte of god / thy wret-  
chednes is suche. Ioye I couiseyle the paciently to take  
thys lyfe of tribulacyon / for by the strokes of tribulacyon  
ye are made able to receyue & stronge to reteyne þ grace  
of our lord / wherby ye shall shortly be delyuered from  
all tribulacyon / & come to the plentefulnes of the good of  
delectacyon / whiche shall flowe vpon you fro the greate  
essencyall maiestie of god / and so replenishe you that all  
your power shall be sacyate eternally after this lytel and  
shorte Payne of this transitory lyfe. 

**T**he. viii. cōsolacyon is to remembre that Payne &  
tribulacyon maketh the to scche & labour for the  
solace aboue in heuen. For naturally euery man & womā  
hath appetyte to solace & delectacyon / wherfore whan  
they are put therfro in this lyfe by bytter tribulacyon  
than they mynde reneth for to haue it in þ other Worlde  
for in this lyfe & there bothe no man may fulfyll his ap-  
petyte after his pleasure / for after the ordynaunce of god  
great pleasure in this lyfe he hath ordeyned great Payne  
for it in that lyfe / for this pleasure is not wout myserþ of  
synne / and greate Payne here / he hath ordeyned greate  
pleasure for it there. Wherfore tribulacyon in as moche  
as it excludeth fro the / and interdyteth earthly pleasure  
and solace / so moche is prouyded and opened to the he-

uenly solace. Lyke Wyse as the lord of the towne where  
as great plente of Wyne is to be solde / as in the countree  
there it groweth / he Wyll make the tauernes of þ towne  
to be shette vp tyll suche a tyme that he hath vterred his  
owne Wyne. So our lord maketh the tauerne of this  
Worlde to be shette vp by tribulacyon / tyll suche a tyme  
that thou haue bought his Wyne of consolacyon by mes-  
rytes of this lyfe. So yf thou Wylt haue Wyne of conso-  
lacyon / thou must go to hym / as þ pphete Johell sayth.  
Bestie agri quasi arena sitiens inspererūt ad te: qñ exces-  
cati sunt fontes aquarū. He calleth the beestes of þ feelde  
flesshly affeccyons & desyres of the herte / & the Welles of  
the Waters he calleth the pleasures of sensuall delecta-  
cyons / Whiche whan they are dryed with aduersytees  
they constraine the herte to loke vp warde to haue for  
drynke / for thā it can fynde none in erth / & fayne it wolde  
drynke. And so moche the glory of god & the pleasure of  
the perfyte ioye is moche desyred of the hert. And in this  
also he sheweth to the his spacyall goodnes whiche ma-  
keth all thynges so bytter to the / that nothīge thou hast  
pleasure to thyng on but onely on hym. Wherfore sayth  
saynt Austyn in his confessyons. Patiebar in cupidita-  
tibus amarissimas difficultates te ppitio tanto magis  
quanto minus sinebas dulcescere quod tu non eras. In  
my desyres of Worldeyly pleasures I founde moost bytter  
difficultees / for through thy mercy thou wolde suffre no  
thyng to be swete to me but onely thy selfe. But perauen-  
ture thou Wylt saye. Syr I complayne me not of the clo-  
syng of this erthly tauerne / so that þ tauerne aboue be  
not closed / Wherfore beseeche hym that he Wyll conforte  
the in thy sayth / that thou fall not in despeyre by the sub-  
tyll crafte of the deuyll / whiche laboureth all that he can

to discōforte the. Set not thyne herte on worldly cōforte  
ne desyre not of god the ghostly cōforte but in that tyme  
that it please his mercy to gyue it the. Meke thy selfe &  
thou shalt haue the more/as saynt Peter sayth. Humi-  
liamini sub potenti manu dei ipse exaltabit vos. Meke  
your selfe vnder þ myghty hande of god & he shall exalte  
you wherfore I couiseyle the derely & thankfully to take  
tribulacyon this withdraweth thyne herte fro transito-  
ry & bayne delectacyons of this Worlde & maketh the to  
desyre delectacyon in thy lord god Whiche is moost na-  
tural to thy reasonable nature in whome shall be thyne  
eternall ioye and felicite. 

**T**he ix. cōsolacyon is to remembre how that tribu-  
lacyon bryngeth god in to the mynde & maketh  
the soule to thynde on god & to bere hym in remēbrānce  
whiche wout payne & tribulacyon shold lytel be thought  
vpon. Wherfore our lord sendeth tribulacyō as procters  
and remēbrers to a dull mynde. And so whan he beteth  
the by tribulacion he techeth þ to knowe hym & ioyneth  
hymselfe to thy soule by knowlege & whan thou suffrest  
the tribulacyons paciently for þ loue of hym than thou  
ioynest thy selfe to hym. And þ more thy payne & trouble  
is the more art thou remembred of god. Thou shalt vns-  
derstande here that the infynyte mynde of god knoweth  
all thynges togyder whiche euer were or euer shall be  
more distinctly & perflytly than ony mynde create of aum-  
gell or man may vnderstande on thynges by hymselfe.  
And he may no thynges forȝete for than he sholde be mu-  
table fro knowlege to ignorānce but after the maner of  
spekyng of scripture is sayd þ our lord forȝeteth suche  
as he loueth not & setteth not by after þ comyn spekyng

Bote or my.

H

as we saye this man knoweth not me. Whan he taketh  
lytell kepe of me. So our lord / suche as he loueth he  
knoweth by the knowlege of approbacyon / ordeynynge  
hym to reward & great ioye with hym. This knowlege  
he hath not of wretched folke that he prayseth not he re-  
proueth them. And those (after scripture) our lordethyn-  
keth vpon Whiche he sendeth conforte in tribulacyon / &  
delyueraunce in ouercomynge in temptacyon / & encrease  
of grace & well spendyng of tyme by good labour & occu-  
pacyon. Wherfore yf thou woldest be ioyned to god in  
thought. Where is the rote of thy saluacyon / & in for-  
tynge of hym the rote of dampnacyon / be glad of tribula-  
cyon / for this well taken knytteth the & god togyder by  
blessed meditacyon in thy suffryng / se thy mynde renne  
to hym / & than doubtlesse his renneth to the. The bytter  
tribulacyons of this lyfe maketh the thought of Jesu  
christ to haboude & multiply in þ hertes of his frendes  
lyke as þ thought of man whan he is in trouble lyghtly  
wyl renne to his frendes Whiche he trusteth þ specyal-  
ly myght helpe hym in his vexacyon / & suche tyme this  
frende cometh ofter in his mynde than an other tyme.  
And thus our lord by his souerayne purueyaunce ordeyn-  
neth meditacyons of hym to be multiplied in þ myndes  
of his frendes / to þ greater encrease of grace & vertue in  
them. Wherfore in tribulacyon recōforte the in that that  
thou art therby lyft vp by meditacyon to almyghty god  
and hath excluded fro þ bayne thoughtes whiche were  
wont to occupy thy mynde ryght vnprouftably / and the  
good thoughtes well ordeyned to our lord more profyte  
the without measure than ony bodily good / Whiche tri-  
bulacyon may take fro the / & in token that his mynde is  
muche on his seruautes whiche are in trouble / he sayth

in the boke of Exodi. Vidi afflictionē populi mei/ et recor-  
datus sum pacti mei. I haue seen the tribulacyon of my  
people/ & I am remembred of the couenaunt & promesse  
that I haue made to them/as Who sayth/ thou that art  
in trouble (yf þ take thy trouble paciently) our lord hath  
made a couenaunt to Werke auayle therof/ Whiche as þ  
shalt knowe here after that it shall be thy moost profyte.  
Kyng Dauid whā his owne sone Absalon had put hym  
fro the kyngdome & went lyke an outlawe from place to  
place for saluacyon of hymselfe/ one that was called Sy-  
mei a wretched man whan he sawe hym he scorned hym  
and cursed hym/ & cast at hym stones & foule stynkyng  
dyrte. And whan the seruauntes of Dauid wolde haue  
ben vpon hym to haue stryken hym & to haue reuenged  
theyr mayster. Dauid comaundered they sholde not do so/  
sayenge thus. Dimitte eū vt maledicat si forte respiciat  
dñs/ et reddat michi bonū p maledictiōes hac hodierna.  
Suffre hym/ let hym alone in cursyng & rebukyng me  
for by this suffryng I trust god wyl rewarde me/ and  
for this cursyng paciently taken he wyl gyue me some  
good rewarde. Thus Dauid wolde suffre the cursyng  
and iniury of his enemyes/ as the meane to make hym  
to haue specyall helpe of our lord god in his greate nede  
whan his owne sone pursued hym to put hym to deth.  
Therefore suffre thou paciently the euyll sayenges & in-  
uryes of euyl folke/ suchē bryngeth the to the bleslyng  
and specyall helpe of our lord/ in suchē thynges therē þ  
hast specyall nede of his helpe. I sayd before that our  
lord remembret his couenaunt to suchē as be in tribula-  
cyon. Here thou wylte aske me what couenaunt that is.  
He maketh couenaunt with suchē as paciently take tri-  
bulacyon to delyuer them/ & that they shall haue power

of delyueraunce / & that he shall be felowe with them as  
longe as they are in tribulacyon / in berynge the trouble  
as it is sayd before. This is fygured in þ boke of Daniel  
Whan he & his felowes were put in the brennyng ouen  
there appered one with them lyke þ sone of god / Whiche  
made the ouen as temperate as it had ben full of a prety  
colde Wynde / with a temperate dewe therwith / that the  
fyre hurtte them not in þ ouen / but it flewe out of þ ouen  
vpon suche as kyndeled the fyre / & destroyed them / and  
those in the ouen were delyuered. Lykewyse yf þ bles-  
sedly take tribulacyons & blesse god / lyke as the thre chil-  
dren blessed god Whiche were in þ ouen / than thou shalt  
haue delyueraunce / and the tribulacyons shall be cast on  
thyne aduersaries Whiche brought the to trouble by þ  
helpe of Iesu Chryst the sone of god / Whiche yf þ felawes  
shyp with hym / thyne hert shall swage the fyre of aduer-  
site / & brenne them that bloweth & kyndelet þ fyre vpon  
the. Also our lord maketh promesse to his frendes that  
are in tribulacyons / that he shall rewarde them with þ  
goodes of his glory / & more than þ mayst conueniently  
aske of hym than the delyueraunce of thy paynes & trou-  
bles & rewardes of his excellent goodes in his kyngdom  
of glory. And this couenaunt is wryten where he sayth.  
Cū ipso sum in tribulacione / eripiā eū et gloriificabo eū.  
With my frende I am in tribulacyon / I shall delyuer  
hym & shall gloryfye hym. Than sythen it is so pflytable  
to þ to haue god in thy mynde with fere to offend hym /  
and to this greate auayle þ art brought by tribulacyon.  
Than I couiseyle the Whiche woldest be the louer of our  
lorde / & haue þ to thy rewarde after this lyfe / Whome þ  
hast specyally in thy mynde in the tyme of tribulacyon /  
that þ take paciently payne & temporall vexacyon.

**T**he x. cōsolacyon is to remembre tribulacyon pa-  
ciently and thankfully taken, maketh our lord  
more mercyfull to the / it maketh thy prayer more mer-  
turous & sooner to be expent of god Whiche hath ordeyn-  
ed that mercy shall be had through askynge of hym.  
Wherfore suche dull soules as wyll not aske mercy / our  
lorde beteth them to make them crye for mercy / as the  
chylde doth vnder the codde / Wherfore our lorde is redy  
to gyue mercy to suche as saythfully and perseuerantly  
call for it at theyr petycyon & prayer. And þ he accepteth  
the prayer of them is wryten in the boke of Ecclesiastes  
there he sayth. Depcationē lēsi exaudiet dñs. Our lorde  
shall here þ prayer of suche a persone as is hurte / Wher-  
fore þ thou fele hurte in the by Payne & tribulacyon / con-  
foste thy self agayn that these hurtes make thy prayers  
the sooner to be herde of almyghty god for remyssyon of  
thy synne & to the greate rewarde of thy saluacyon. Our  
lorde beteth suche as he wyll haue sauied with Payne &  
trouble / to constraine them to crye for helpe / because he  
wyll they shall vnderstāde þ theyr helpe cometh of hym  
Whiche after longe contynuance of cryenge graunteh  
them theyr petycyon. Many a mouth is closed by p̄spe-  
rite / that it cryeth for no helpe to god / Whiche is opened  
by aduersite. And so is wryten of Jonas the prophete / þ  
whan he fledde in to the countree of Tharsse he slepte pro-  
foudly in the felawshyp there he was as longe as þ We-  
ther was fayne & calme / but whan þ tempest arose mygh-  
tyly / than he was wakened / & to make hym crye for helpe  
to his god the shrypmān cast hym in to the see / Where a  
whale receyued hym & swallowed hym into his wombe  
and there in greate fere of his lyfe amonge þ bowelles of  
the whale he cryed with a feruent spiryte to god & with  
kote of myr.

contynuance/and that crye was herde of god. Suche  
herdes slepe Witch Jonas/as in þ false ioye & deceyuale  
prosperite of this lyfe forgete themselfe & are brought to  
that state þ they lytell attende ne take hede to ony thyng  
but suche as are to theyȝ bodily pleasure or bodily hurt  
and lytell take hede to thynges of theyȝ dampnacyon or  
saluacyon/and the more prosperite they haue/the faster  
they are on slepe/& theyȝ slepe is þ more perillous /& the  
more nygh they are to dampnacyon. But lyke as þspe-  
rite maketh them to slepe/lyke wylle aduersite maketh  
them to Wake/& there they sholde them styll in slepyng  
there they crye whan they are wakynge. And for this  
cause our lord maketh to rysse greate tempestes of tribu-  
lacyons to suche folke as be profoundly in this perillous  
slepe. For he wyl that they crye on hym and hertely be-  
seche hym for suche thynges as he wyl gyue them. For  
lyke wylle he hath ordeyned what he wyl gyue them/  
also he hath ordeyned that they shall come therby by pes-  
ticyons & by askyng of hym. And therfore sayth David  
in the psone of suche as haue theyȝ helpe of god by theyȝ  
peticyon & prayer. Ad dñm cū tribularer clamaui et ex-  
audiuit me. Whan I haue ben troubled I haue cryed  
to god/& he hath herde me & graunted me my peticyon.  
Suche folke as are in þsperite they call somtyme to our  
lord/for many þ are in þsperite they are not brought  
so fast on slepe that they forgete themselfe and god/lyke  
as they do whiche are very fooles/yet in tyme of þsper-  
ite the crye is not so myghty to obteyne the helpe of our  
lord as in tyme of aduersite. Perauenture thou wylte  
saye to me/that the Payne & aduersite whiche thou hast  
encombrith thyne herte so sore/that thou lesse prayest &  
leste callest to god in the tyme of aduersite than in þ tyme

of p̄sperite. To this I saye that yf thou speke no wordes  
in the tyme of thy Payne / but onely apply the to take it  
paciently / than thy Payne cryeth for the. For as many  
sores & infirmities as Lazarus had in his body / as ma-  
ny mouthes he had cryenge to god. And yf thou haue  
but a lytell prayer with thyn herte or mouth / that tyme  
the vertue of well takynge thy tribulacion maketh it of  
greate merite & derely to be receyued of god. As many  
tribulacions as thou hast & takest them well / thanking  
god of them / as many proctours & aduocates thou hast  
in the courte of heuen to speke for the / and call before the  
crone of god for expedytion & helpe for the. And thus yf  
thy mouth be shette / as somtyme for grefe & bytternes  
that þ felest by tribulacion / thy tribulacion than cryeth  
for the with a greate voyce in the herynge of god / tribu-  
lacion also make thy prayers the sooner to sped. Thy  
tribulacions are as paymentes for the charter of thy de-  
lyueraunce / therfore paciently suffre tribulacions as þ  
Wylte haue the lettres of thy delyueraunce. And of this  
gyueth the example the holy man Job / Whiche speketh  
as he that had longe tyme abyden at þ courte desyryng  
to haue his lettres and had not to paye for them. Quis  
michi det ut veniat petitio mea / et qđ expectabo tribuat  
michi dñs. Who shall gyue me that my petycyon may  
come to me / & that our lord shall gyue to me those thyn-  
ges Whiche I desyre of hym. And specyally amonge all  
other prayers the Pater noster is moost specyall. And  
that thou mayst well vnderstande whan he gaue it to þ  
by his owne mouth / for he hymselfe knoweth best what  
petycyon moost pleaseþ hym. But be not wery to crye  
noewithstandynge that thou hast not soone delyueraunce  
after thyne owne wyl at the courte of our lord / for he

knoweth the ordre of his courte. Wherfore it is moost expedyent that thou submyt thy wyll to his besechyng hym that after the ordre of his wyll he wyll delyuer the. And than thou shalte be sure of blessed delyueraunce and thou whiche thus abydest that thou gracyously labour for thy delyueraunce. The wretched people take not them selfe as abyders for he that abydethe he hopeth to haue some thyngē but these men loke for no rewarde of theyz tribulacions. They abyde for no thyngē but for worldly good. Worshyp or solace theyz hertes be so fixed in these worldly goodes that they loke but lytell to the goodes of heuen & rewarde of almyghty god. The ryght wyle people whiche se by the ryght wylnes of god that no synne may passe unpunysshēd they desyre of god for to haue labour and tribulacyon in this wortle. Wherby they may escape the bytter paynes and turmentes that ben ordyned for synners (the whiche haue lytell Payne in this wortle) and they ioye of theyz tribulacyon. For the Payne whiche is paciently taken for the loue of god in this wortle it purgeth not onely the soule for synne but also it ordyneth greate ioye after this wortle. And the Payne the whiche is suffred after this lyfe it onely profyteth to purgacyon of synne in suche as departe fro this lyfe in the state of grace. Wherfore the holy man Job sayth. Qui cepit verberare me ipse conterat me. He whiche hath begon to bete me he spare me not but bete me ynough and in that onely I wyll confort me for that he gyueth me so greate Payne and sorowe and that he sparcth me not. I take good hede of this holy soule whiche had lost all his rychesse all his chyldren all his bodily helth so that the fleshe fell rotten fro his bones and was despysed of his frendes and scorned

of his Wyfe. And yet all his suffraunce he helde it but as  
a begynnyng of his betynge, and besought god to bete  
hym fully / as who sholde saye / that god had but lytell  
done to hym in all these / and other conforte he had not  
ne none other he desyred to haue but that god wolden not  
spare hym. He vnderstode þis betynge was payment  
to obteyne his lettres of delyueraunce / and therfore he be-  
sought god that he wold gyue hym payment ynough  
that he sholde not be taryed after his delyueraunce for de-  
faute of payment. Also he vnderstode that suche as our  
lorde spareth in this lyfe / he spareth them for to be beten  
after this lyfe. And suche as our lorde loueth / he beteth  
them in this lyfe bycause he wyl spare them after this  
lyfe. The wretched folke are spared here by the greate  
wrath & yre of god / for he wyl here after reuenge hym  
on them. And therfore Job desyred to make all his pay-  
ment here. Thus yf thou be discouorted in that thou art  
greatly beten with Payne & tribulacion / thou must con-  
ferte thy selfe agayne in remembryng how that our lorde  
loueth the / & wyl spare the in tyme comyng. Our lorde  
wyl not bete the twyes for one thyng whan as one bes-  
tyng is sufficent / & the suffycency is made by a good  
wyl / and by the good takyng of betynge. For a gentyll  
and obedyent wyl maketh a lytell Payne as acceptable  
to god for remyssyon of synne & encrease of grace / as ony  
greate Payne without suche a good wyl. For as it is  
wryten in Genesis, Resperit deus ad Abel et ad munera  
sua. Our lorde dyd beholde Abel & his offrynges. fyrlst  
he beholde his herte & his good entent / & his gyftes / as  
who sholde saye / he made more of his good and louynge  
herte than he dyd of his gyftes / for there is no gyfte ac-  
ceptable to god / excepte it come of a good herte. Thus

this holy father Job offred his Payne vnto god with a good herte & with a good wyl. Whan he desyred that he sholde not spare hym & bete hym in another place. And therfore lyke as he desyred to be beten here also he desyred to be spared there. Wherfore he sayth thus. Parce michi domine. Lorde spare me. Wherfore I couiseyle the whiche our lord here doth scourge with Payne & trouble that thou thanke hym therof. Whiche so louyngly reme breteth the that he wyl in tyme to come spare the in that place where þe woude of his stroke shall never be heeled for þe synne whiche deserueth forgyuenes after this lyfe standyng thow knowest thy selfe a synner & must nedes be beten. I couiseyle the take thy betynge so that it may be pfytable to the & auoyde þe betynge in tyme comyng for els thow shalt be beten bothe here & there & here thy woude may be heeled but there it shall never be heeled.

**T**he xi. consolacyon is to remembre how the herte is kepte & nourysshed by tribulacyon. Our lorde hath ordeyned that the goodes of the hert shall be vnder the kepyng of tribulacyon & without suche kepyng of tyme they are lost as it was preued in þe wylle man Salomon of whome saynt Gregory sayth. Ideo sapientia cor Salomonis deseruit quia nulla tribulationis disciplina illud custodiuit. The wyldeome of god dyd for sake the herte of Salomon for no discyplyne of tribulacyon dyd it kepe. For lyke as the fyre is kepte vnder þe ashes and the sede vnder the snowe lykewyse the hertes of the frendes of our lorde are kepte vnder the couerynge of tribulacyon. In token of this our lorde comauaded that the tabernacle sholde be couered with heer whiche is sharpe to the entent that this sharpe couerynge sholde defende

the preuous curteyns of sylke whiche was vnder them  
So our lord couereth þ soules of his louers with sharpe  
tribulacyons / to the entent that the greate tempestes of  
flesshely temptacyons shall not fade þ fayre ornamenteſ  
of vertue whiche doth clothe the soule. And this tribu-  
lacyon bryngeth in to our mynde the myſerable ſtate of  
our nature / how ſoone it is brought to ſycknes of body /  
temptacyon of ſoule by inordynate pleasure of malyce &  
of Wyll / and how vnable it is to bere perfyctly þ weyght  
of ony tribulacyon but onely by the ſpecyall ſupporta-  
cyon of the grace of our lord. And thus we are made by  
tribulacion to meke our ſelſe / Where as proſperite made  
vs to haue more pleasure in our ſelſe than we ought to  
haue / and made vs hyer in our conceyte than we ſhulde  
haue ben. And therfore of ſuche as haue no tribulacyon  
in this lyfe it is wryten in the psalter. Cum hominibus  
non flagellabuntur / ideo tenuit eos superbia. ſuche as  
are not ſcourged by tribulacyon / they are holden with  
the byce of pryde / Wherefore thou whiche art a pryloner  
With pryde / as thou mayſt vnderſtāde in that thou haſt  
to moche loue to thy ſelſe / and to lytell to god / thou ſhulde  
praye our lord to bete the / and to breke this bande of in-  
ordynate loue. For as longe as thou haſt this loue to thy  
ſelſe / thou mayſt not haue that loue to god whiche thou  
oughtest to haue. Thou mayſt knowe whan pryde hath  
poſſeſſyon of thy ſoule by the effectes and werkes that  
growe of pryde / as whan thou arte meued to ſaye thyn-  
ges commendable of thy ſelſe / to the entent that thou  
woldest be commended of other / hauynge no respecte to  
god ne to the commendacyon of hym. This bauntynge  
and boſtynge groweth of the abhomynable byce of pry-  
de / as whan that thou arte diſobedient and froward.

and wylt folowe rather thyne owne Wyll than the counseyle & byddynge of suche that speke to the for thy pfyte and art disposed to chyde & braule whan thy Wyll is not fulfylled. Also tribulacyon doth nourysse thyne herte in lyke Wyse as it is wryten in Deutronomy. Inundationes maris quasi lac sugges. Thou must souke þ bytter flodes of tribulacyon as they were mylke / lyke as a chylde souketh the mylke to the encrease of his bodyly helpe & helth / so thou must souke þ bytter tribulacyon to thy ghostly helth / for yf thou take them swetely / than þ growest in vertue and in the grace & fauour of our lord. Wherin standeth the helth of thy soule. Wherfore in thy tribulacyon conforste the with this mylke / whiche shall bryngē vpon the the swete flode of the glory of god.

**T**he. xij. consolacyon in the tyme of tribulacyon is to remembre that tribulacyons do testyfye and bere Wytnesse to thyne herte that our lord doth specyal- ly loue the / & therfore thou ought to receyue them glad- ly / for they come for to bere Wytnesse þ thou shalte haue the greatest thyngē & of þ moost valure that thou mayst desyre in this lyfe / whiche is the loue of god. And this sheweth Salomon wher he sayth. Qui diligit filium assiduat illi flagella. The father that loueth his chylde he beteth hym oftentymes. Thus our lord kepereth his chyldren euer vndernethe some rodde / for he beteth not alway with one rodde / for somtyme he beteth by trouble of the soule / somtyme by Payne of the body / & somtyme whan it semeth þ he spareth / & yet he beteth. As whan he suffreth the to go at liberte / & thou thynkest thy selfe out of trouble / yet he suffreth the thoughtes & tempta- cyons to come in thy mynde / as that thy conchyence is

greued / & therē he beteth the. And thus he spareth the  
somtyme in betynge / & he beteth the in sparyngē. But  
suche as he spareth in this lyfe / he ordyneth that after  
this lyfe all his scourges shall fall vpon them all at ones  
in the bytter paynes of dampnacyon. And than he shall  
auaunce & promote to the great & endlesse prosperite his  
chyloden whiche he hath beten in this lyfe / & there shall  
be shewed the greate loue of hym whiche he dyd bete in  
this lyf / & the hatred & wrath of them whiche he spared  
in this lyfe / for than he shall cast on them togyder all his  
vengeaunce & all þurmentes & paynes whiche they de-  
serued here / shall be hyllēd vpon them there / as our lord  
sayth in the boke of Deutronomye. Cōgregabo sup eos  
mala / et sagittas meas cōplebo in eis. I shall gader to  
gyder the paynes vpon them / and I shall stryke them  
fully with myne arowes. Than thou whiche desyrest to  
haue þ loue of our lord / & to knowe that he loueth the / be  
glad whan the wytnesse of his loue cometh to the. Per-  
auenture thou sayest that prosperite is also wytnesse of  
his loue / for suche as our lord loueth somtyme receyue  
greate prosperite of hym / lyke as other tyme they receyue  
aduersite / & thus thou sayest that sythen bothe come frō  
one hande & one maner of folke / that the one is no more  
wytnesse of the loue of god than þ other. To this I an-  
swere / that notwithstanding that bothe prosperite and  
aduersite come of our lord / yet the moost token of loue is  
aduersite more than prosperite. For that is þ moost token  
of loue whiche the father of heuen gyueth to hym that  
he loueth best / but he gaue to our sauour his lone & his  
mother whome he loued best moost tribulacyon in this  
lyfe / & lytell prosperite / wherfore aduersite is the moost  
sure token of loue. Also sythen our sauour came in this

Bote of my.

A

Worlde as a marchaunte in to a feyre to chose the good & leue the euyll as ysaye sayth. Ut sciat eligere bonum et reprobare malum. But this Wyse our lord refused prospe rite & the kyngdom of Iury Whan it was offred hym & chose aduersite & greate labour & payne all his lyfe & w the most bytterest deth ended his lyf. Than ys þ Wylt be a Wyse marchaunt loue hym þ can not be deceyued in his marchaundysse. Than chose w hym here tribulacyon & þ halte haue with hym thin infynyte ioye & consolacyon.

**T**he xiiiij. conforte in tribulacyon is to remembre that yf thou suffre thy payne & tribulacion paciently than þ makest a greate conquest of thy ghostly enemyes and biterly confoundest all theyr malyce. For all theyr la bour is to make the to take thy tribulacyon with grutchynge & a wofull herte bycause thou art let therby fro suche pleasures as thou arte disposed to haue yf þ were without suche payne & trouble. Wherfore yf thou take thy trouble paciently & with a meke & obedyent herte, referryng it as a meane & meryte to come to that euerlastynge ioye & pleasure. And that thou hast a Wyll not to be sorry in that thou art let by tribulacyon for those deseynable pleasures whiche sholde make the to lose this pleasure of eternall felicite than thou obteynest vitory of the fendes whiche tempte the to the contrary & they shall haue more payne after that they be conquered therfore sayth the prophete. Perdes oes qui tribulat anima mea. Thou shalt vndo & punysshe all those that trouble my soule. And of euery fende that thou getest þ better of thou shalt haue the place of glory in heuen that he sholde haue had yf he had not falle as Origenes sayth of those wordes in Deutro. Omnis locus quem calcarit pes vester.

hester erst. And scripture sayth that these holy and gra-  
cious soules Whiche ouercome & breke þ purpose of the  
deuyll/they illude hym & deceyue hym/as Dauid sayth  
Draco iste quē formasti ad illudēū ei. This dragon the  
fende thou hast made hym that he shold be deluded & de-  
ceyued/Whiche at all tymes labouresh to deceyue. For  
good soules vse þ temptacyons of þ deuyll contrary to his  
entent/for by those thynges they are meke Wherby he  
Wolde brynge them to praye/& by that they are pacyent  
Wherby he Wolde make them vnpacyent/and by those  
thynges they are brought to chastite Wherby he Wolde  
brynge them to lechery. And thus they gyue hym a fall  
in his owne turne/& With the same croke they cast hym  
downe/With the Whiche he intended to haue vngasted  
them downe. O how glad mayst þ than be that pacyent-  
ly hast taken aduersite. For by the merytes of this lyfe þ  
hast deserued to haue full dominacyon of thy enemys  
at the houre of deth/than they shall be aferde of the/for  
than thou shalt be cōfirmed in grace/& shalt haue power  
to tye and to bynde them lyke as the berewarde & keper  
byndeth his beres. For thou whiche puttest them to fere  
& shame in this lyfe/resystyng they; temptacyons thou  
must than be terryble to them/for than þ shalte receyue  
thy greate power of god in rewarde of þ batayle/Whers-  
fore thou Whiche Woldest haue a ioyfull houre of deth/  
take pacyently paynes & troubls of this lyfe.

**T**he.xvij.consolacion is to remēbre that thou take  
tribulacyon pacyently/than þ drawest to the the  
mercyfull loke of our lorde/and mekest hym with great  
pleasure to beholde the/& of this mayst þ be ioyfull þ ony  
thyng sholde be in the Wherfore our lorde sholde haue

a speyall pleasure to beholde the. For this thou mayst  
be sure, that yf he haue pleasure to loke on the, by that  
loke thou shalte haue pfyte of hym. Wherfore pacyently  
suffre a whyle, for þ shalte be sure that of this suffrage  
shall growe great profyte. This profyte thou mayst not  
loke to haue hastyly, for after the ordre of Wyisdom of our  
lorde it must haue a tyme in growynge. Lyke as þ hus-  
bande man loketh not for reping of his corne as soone as  
he hath sownen it. Our lorde is not hasty in his werkynge  
but doth all thysge by tyme & deliberacyon, as þ mayst se  
in þ werkes of nature. Thy nayles & thy heere groweth  
cōtinually, but they growe so softly that thou mayst not  
pceyue theyz growynge, loke vpon them as perfyctly as  
thou canst, & yet by processe of tyme thou mayst se þ they  
be growen vnder thyne eyen, yet thou perceyuest it not.  
Lykewyse grace & great vertue groweth in thy soule by  
pacyent takynge of aduersite, & that þ shalt well pceyue  
yf thou perseuer in pacyence, thus vertue groweth & yet  
thou perceyest it not. Than spesyally our lorde hath plea-  
sure to loke on the whan thou takest tribulacyons to the  
entent that he doth lende them to the, that is to saye, pe-  
nance for that thou hast synned, and to obteyne therby  
grace & vertue, and that by thy pacyent & thankfull suf-  
fringe thou shalt gyue good example to such as knowe  
thy trouble. And than thou mayst say as it is wryten in  
the boke of Trenos. Vide dñe qm̄ tribuloz. Beholde lord  
for I am troubled. As who sayth, Well taken trouble is  
the cause thou lokest on me, & this trouble is the cause þ  
thou lokest on me, & this trouble thus taken maketh of  
crooked soules ryght wylle soules, of the whiche Dauid  
sayth. Oculi dñi sup iustos, et aures eius ad preces eoꝝ.  
The eyen of our lord are set vpon the ryght wylle men, &

his eeres are nygh to theyz prayers. But thou wylt pers-  
auenture saye that also he beholdeth wretched men/ for  
it foloweth. *Vultus autē dñi sup facientes mala.* The  
face of our lord is upon them that do moche euyll. But  
attende ye than what foloweth in þ same verse. *Ut p̄dat  
de terra memoria eoz.* Our lord loketh on the wretched  
men/to the entent þ after a lytell whyle they shall neuer  
be remembred after to the honour of god & theyz comen-  
dacyon. But by the good soules whiche here paciently  
take tribulacyon our lord shall euer haue honour & they  
also shall haue perpetuall laude & commendacyon lyke as  
we se in þ chirche of god contynuall honour done to god by  
suche as haue greatly suffred for god & for theyz synnes  
in this lyfe. There was neuer kyng in this Worlde in so  
greate honour as now is some laynt whiche was afore  
tyme but a poore man or a poore womā & in theyz tyme  
were lytell set by amonge the people of the Worlde. And  
therfore sayth the prophete. *Nimis honorati sunt amici  
tui deus.* Thy frendes good lord are hyghly honoured.  
Of the ryche man of whome is spoken in the gospell of  
Luke/whiche was cloked in purple & rychely fed euery  
daye/the people of this Worlde dyd loke/ & dyd hyghe  
reuerence/but almyghty god lytell attended hym ne the  
the company of heuen/fors he lytel attended þ people of our  
lord & contrarywyle fewe gaue kepe to the poore lazare  
that laye at his doore & desyred but the crōmes þ sell from  
his table/ & none was gyuen hym/but almyghty god &  
the heuenly creatures behelde hym lyenge with greate  
payne afore the gates of this ryche man. And that was  
shewed in theyz departyng fro this lyfe/fors there was  
sent of god a ryall embassade of aūgels to receyue þ soule  
of the lepre/and to bryng it with greate ioye in to Abra-

hams bosom. And the soule of the ryche man that had  
prosperite & felicite of this Worlde was buryed in hell / &  
there it is yet / for in hell is no redempcyon. Chose y now  
whether thou wylt that y syght of our lord be set vpon  
the for thy pacience in the tyme of thy aduersite & thers  
by to haue this cōforte whan thou shalt departe fro this  
Worlde / or to haue thy pleasure after y trāsitory crowne  
of this Worlly pspurite & in maner be forgotten of god &  
the dwellers of heuen / & at the houre of deth to be taken  
With y terryble tynautes of hell / & thyder to be brought  
to dwell without hope of remyssyon of synne or delyue-  
raunce of Payne for euer without ende. There was never  
Emperour ne kyng that had so great pleasure to se his  
seruauit fight for his loue as almighty god hath in them  
Whiche that berte paciently tribulacyon agaynst all the  
malyce of y deuyls for his sake. There is no greate cuyll  
done in this lyfe but it is soone shewed amonge the com-  
pany of hell. So there is no greate thyng of perfeccyon  
done ne suffred in this lyfe but it is shewed in the courte  
of heuen to theyr greate ioye. Than se that y suffre ioy-  
fully Payne & tribulacyon as y wylt y god & the heuenly  
multyptude haue ioye in the / & greatly desyre that y shalt  
be felawe with them in theyr beatytude and felicite.

**T**he xv. cōsolacyon is to remembre that our lord  
sendeth the tribulacyon to make the to come to  
knowlege / not onely how thou sholde rule thy selfe accord-  
dynge to y pleasure of hym / but also that he hath ordeyn-  
ed the to be a teacher of other. For lyke as none can so cō-  
fortably dele with a sycke persone as the phisycyon that  
hath ben in the same sycknes afore / so none can gyue so  
cōfortable counseyle to a soule in trouble as that persone

the whiche afore tyme hath had suche trouble / & by the  
grace of god hath well guyded hymself therin. As saynt  
Paule sayth. *Tribulamur pro vestra exhortatione et sal-  
ute.* We are troubled for your exhortacyon and ghostly  
helth / as who sayth / our lord sendeth vs trouble to the  
entent that voe sholde teche you bothe by example of pa-  
cycnt suffryng / & also by holy exhortacyon of Worde þ ye  
be obedyent for the greate rewarde that is ordeyned for  
pacyence in trouble. And þ by lyke reasons as we fynde  
in our selfe by the inwarde techynge of our lord / wher-  
by we moze ioyfully take tribulacyon / suche or lyke we  
sholde shewe to you for to make you lyke wylle pacyently  
to suffre aduersite / & lyke as the good soule whiche is in  
trouble techeth another bothe in Worde & in dede how it  
shall pacyently & holyly take tribulacyon / so that it hath  
ordeyned for it double rewarde in þ glory of god. Thus þ  
shalt haue reward of god in that thou pacyently suffrest  
sycknes & trouble thankfullly in thy selfe. Also thou shalt  
haue rewarde that thou shewest thy pacyent takynge to  
other / to the entent to gyue them good example / & to the  
laude of god pryncipally / and not to thy comendacyon.  
Also thou shalt haue rewarde in that thou techest with  
thy mouth to other / after the good moyons and medita-  
cions that thou felest in thy selfe / wherby thou felest thy  
selfe conforted in thy Payne & trouble / and in the ioye of  
heuen thou shalt haue synguler reward of glory by eche  
one of them whiche are profyted here by thy techynge.  
And they shall gyue the thankynges euerlastyngly for  
the ghostly helpe that they haue had of the here in this  
lyfe. And so thou whiche vsest all thy tribulacyons vnto  
the profyte of many / thou shalt haue greate ioye gyuen  
to the by tribulacyon / as the prophete Danyell sayth.

Julgebunt iulitancꝫ uelle in ppetuas eternitatem: et sis  
cut splendor, firmamentum qui ad iusticiam erudiunt multos.  
The ryghtwys man shall shyne as sterres, & those that  
teche other to lyuely ryghtwysly shall shyne as the hole  
firmament. Thus lyke as the lyght of þ firmament the  
whiche conteyneth the sonne, the mone, & the sterres, so  
the glory of those þ teche other to do & to suffre vertuous  
ly, shal passe the glory of those that are not suche techers.  
Wherfore I couldeyle the, in tyme of thy payne & trouble  
that thou apply thy mynde diligently to lerne Well soz to  
take thy trouble to þ good example of other, that þ maist  
be nombrd amonge þ gloriouſ multitude of techers.

**T**he. x vi. cōfōrte is to remembre that our lord by  
the hygh prouydence of his Wysdome and moost  
ryght ordre of his iust yce hath made this statute, that þ  
whiche hast lost hym by prosperite & false inordynate pleas-  
ure of this Worlde, thou shalt fynde hym agayn by ad-  
uersite of payne & tribulacyon, as it is wryten in þ boke  
of Deutro. Inuenies enim si cū toto corde inquiras eū et  
tribulatione. Thou shalt fynde hym yf þ seke hym with  
all thyne hert in tribulacyon. O how glad mayst thou be  
whiche art set by the very ordynance of our lord in that  
waye & state that thou mayst fynde hym yf thou wylte.  
Perauenture thou wylte saye, syr yf I vnderstode that  
this payne & trouble that I fele at myne herte or in my  
body came of our lord, I wolde be glad therof, & it shold  
be welcome to me, but I thynke that I am þ cause ther  
of my selfe. To this I say, that what soever sorowe that  
thou hast in herte or payne in body, god is the principall  
cause therof, and it is ordeyned by his wyl & ryghtwys-  
nese that þ shalt haue it. He gyueth payne in this Worlde

Whiche he shall gyue ioye in y other woylde, & the deuyll  
is pryncypall cause of synfull pleasure in this woylde,  
Whiche shall turment and punyssh the bayne occupied  
soules in the other woylde. It is laborous & paynfull to  
the to seke god thus with so greate fere in tribulacyon,  
Wherfore in thy sekyng remembre the fyndyng of hym  
how ioyful it shall be to the, for þ shalt fynde hym therby  
þf þ take it thankfully, Whiche shall turne all thy Payne  
into pleasure, thy sorowe into solace, thy transitory ad-  
uersite into perdurable ioye & prosperite. Wherfore sayth  
the prophete. Letetur cor querentium dñm: querite faciem  
ei⁹ semp. They haue cause to haue a lyght hert Whiche  
seke our lord. Wherfore seke ye euer þ ioyfull face of hym  
The Payne of sekyng is bytter, but he is swete Whome  
thou sekest by Payne, & yf thou seke hym by Payne to the  
entent that thou wold be a louer of hym, thy Payne shall  
appere the lesser, as Dauid sayth. Letetur in te oēs qui  
querūt te. All those that seke the, they shall be lyghtned  
in the. But the beestly folke that ordelyn not they, Payne  
as a meane Wherby they sholde come to our lord, but  
only take it as a grefe to they, body, & lytell or nougat  
remembre what pfyte they, soule may haue therby, they  
are very woo withall, for they hate more the myserie of  
Payne than þ myserie of synne, & more labour to auoyde  
thinges to they, displeasure than to þ displeasure of god  
And yet our lord keþteth suche folke in Payne to suche a  
tyme tyll he haue made them to set lytell by themselfe, &  
be more redy to apply them to do after his wyl than af-  
ter they, owne wyl, lyke as þ mayster ceaseth not to pu-  
nyssh his seruaunt tyll suche tyme that he hath brought  
hym to Werke after his wyl, specially whan it is suche  
a seruaunt that he hath a fauour to hym, & wyl not put

Bote or myz.

B

þym from hym. Thou wylte peraventure saye / a they  
speke falsly vpon me & scoundre me / how can this come  
of god / for this is deedly synne / and no synne may be im-  
puted to god. To this I answere / that our lord of this  
secrete done and vnkowen iudgement suffreth the to  
synne / & of that synne he wyl werke vertue in the / and  
make the to haue wyl to forsake synne / whiche wyl co-  
meth of sorowe & confusyon that thou hast in thy selfe / &  
this Payne of sorowe whiche thou felest byte thyne herte  
ryght bytterly cometh of god / & also the good wyl that  
soroweth therof in forsakynge of synne / & therfore þþ pro-  
phete sayth. Impie facies eorū ignominia / et querēt no-  
men tuū dñe. Fulfull þþ faces of theyz soules with shame  
& rebuke / and than they shall seke the. And therfore our  
lord suffreth many a soule to fall in to great and openly  
knowen synne / wherby they haue great shame / and are  
brought therby to forsake synne / & to set ryght lytell by  
themselue whiche before made to moche of themselfe / &  
had great pryde & baynglory in the good name & repre-  
tation that was made vpon them. And by this comyn shame &  
shamefull reprente whiche goth vpon them / this bayne  
pleasure is clene taken from them. Thus god is so good  
that he suffreth none euyll to be done in the Worlde / nev-  
ther in his electe chyldren / but of þþ whiche that he wer-  
keth a greate auayle to them. They shall clerely se vpon  
the daye of iudgement / that lyke as they never dyd good  
thynges vnrewarded / so they never dyd euyll thynges but  
that our lord dyd werke greate auayle therof to theyz re-  
warde. þþ thou sekest our lord in the waye of paynfull  
pouerte / and wantest suche thynges as are necessary to  
thy lyvinge & sustentacion / remembre that þþ thou pa-  
ciently take thy pouerte / thou shalt haue þþ greatest ry-

chesse that euer was, for thou shalt haue god hymself, &  
al the rychesse that he hath shal be thyne, as he sayth in  
the gospell. Omnia mea tua sunt. All my rychesse are thy  
rychesse. Than be thou glad to bere thy pouerte ioysfully  
for a whyle, whiche hastely shall be made so ryche. It  
were a great pleasure to a poore man to haue promyzed  
the rychesse of a temporall kynge, but moche more plea-  
sure it is to a faychfull soule to haue promyzed the inesty-  
mable rychesse of god. Whiche is the kynge of kynges, &  
lorde of lordes. Thou sayst perauenture, syr I haue lost  
my bodyly helthe, wherby I myght haue done many  
good werkes to the honour of god & profyte of my soule,  
and fro these I am letted now by great sycknes, & often  
tymes I fere deth. I answere the in this, that perauen-  
ture whan thou haddest thyne helth thou occupied the  
full sympli, & moze thou vsed it to thy pleasure than to  
the pleasure of god, & thou sholde haue comen to moze in-  
conuenyentes therby yf thou had contynued therin. And  
for my synginge of thyn helth our lorde hath sent the now  
this sycknes, & there as thou woldes not serue hym well  
in the tyme of thy helth in well doyng, serue hym well  
now in the tyme of thy sycknes by good suffryng. But  
be thou sure that yf thy helth had ben moze to his plea-  
sure than sycknes þ sholde haue had it, standyng þ he is  
the princypall cause of all bodyly sycknes, & there þ leselst  
thy bodyly helth whiche is better to the than all the ry-  
chesse of the Worlde that þ getest agayne therby yf þ gra-  
ciously take it, whiche goodes passe thy bodyly helth, &  
all bodyly rychesse of þ Worlde, that is to saye, þ grace of  
our lorde in this Worlde wþ vertue of mekenes, pacyence  
and charite and flesshely Payne is the spacyall remedie to  
auoyde flesshely synne, for in þ tyme of Payne wþll hath

but lytell pleasure in remembrance of fleshly delectacyon,  
and therfore yf it be tempted it is the more stronger to re-  
sist it / & therfore sayth þ apostle. Cū iſfir mor fortior sum.  
Whan I am seke in my body / I am þ stronger to resist  
the temptacyon of byce in my soule. By Payne the seke  
pſone is brought to set lytel by hymſelf / for yf it be full of  
payne it setteth lytell by precyous clothes / it setteth lytel  
by worshyp & worldly honour. And that persone is meke  
Whiche setteth lytell by hymſelf / but pacience is more  
paynfull / that is to ſaye / wylfully & thankfully to take þ  
ſycknes with hande & herte to gyue laudynge to our lord  
therfore. Neuertheleſſe a faythfull soule remembryng  
thoſe profytes that come by ſycknes is full glad therof /  
and conformeth his Wyll to the Wyll of god / but this pa-  
cience to god muſt haue charite to thoſe þ are aboue it.  
yf thou haue theſe thre / that is to ſaye / mekenes in lytel  
ſettyng by thyſelf / obedyence & pacience to god / & charite  
to ſuche as be aboue þ without chydynge & braulyng  
than haſt thou great Wytnesse / Whiche ſhall bryng the  
to the glory of god & to þ crowne of byctory. O how glad  
mayſt thou be to ſeke thy lord god / and fyndyng hym  
by ſycknes / Whose gloriouſ ſyght is of ſo greate a  
pleasure / that þ woldes chose to ſuffre þ greate paynes  
of hell longe tyme after a ſhort ſyght / ſo that þ myght ſe  
hym agayne. And yf a soule that is in the paynes of hell  
myght ſe hym / the greate ioye of the ſyght of god ſhulde  
ſtoppe for the tyme all þ paynes of hell that it ſhulde fele  
none / for that ioye ſhuld ſo fulfull the Wyll w delectacyon  
& pleasure / that it ſhulde fele no payne / for there ſhuld no  
place be leſte for ony contrary ſelyng. In this lyfe is no  
pleaſure ſo great / but there is payne moche more / but in  
this lyfe there ſhal be pleaſure incomparabla moze than

ony Payne may be now. I exhorte the to seke thy lorde  
truly by tribulacion & Payne whiche hath sought the &  
foude the by incōparable moxe Payne than thou whiche  
hast lost hym mayst suffre to synde hym agayne.

**T**he xviij. cōfōrte is to remēbre that our lorde hath  
sente the tribulacion to the entent that he wyl  
make the aferde to offend hym / for comynly our frayle  
nature refuseth no thynge whiche is pleasaunt to it / ex-  
cepte it be moued of fere / and many there are whiche for  
lacke of perfyte fayth fere ryght lytel y paynes to come /  
Wherfore suchē sholde be taken in the snares of y deuyll  
and fall to cōtynuance in synne / yf that our lorde of his  
greate mercy dyd not sende them Payne & tribulacion in  
this present lyfe. But he keþeth them so occupied with  
fere & byternes of Payne y theyz mynde is withdrawen  
fro theyz disordynate pleasure. And yf they haue the spes-  
cyall grace to thynke that theyz Payne is mede to them  
from our lorde to make them to flee synne / and maketh them  
to put them in great fere to synne & maketh them  
to flee it. Wherfore Job spekyng of suchē sayth. Terres  
bit eos tribulatio et angustia. Tribulacion & anguylshe  
shall fere them. Many there are whiche as yonge chyl-  
dren that haue lytel vse of reason lyue all after sensualite  
and pleasure of theyz fleshe / & that is theyz great spoþte  
and delyte in this Worlde. And oftentymes in y myddes  
of theyz playenge tyme without ony warnyng they are  
called out of this Worlde to theyz accounte & iudgement  
Wher the sentence of dampnacion is shortly gyuen of  
them / and forthwith they are put in to the Payne of the  
vengeable fyre of hell / Wher as they shall abyde euer  
Without ende. That soule whiche fleeth synne princi-

Bote or myz.

R. iij

pally for fere of payne or worldly shame or for ony other creature it shall haue no rewarde therfore in heuen but yet by þ it offendeth lesse to god than it sholde haue done yf it had no suche fere and sooner ryseth to grace. This fere of payne is called a seruyle fere for thus fereth þ seruunt to offend his mayster bycause he fereth he sholde haue greate strokes & punysshement. But þ good childe fereth his father principally for loue that he hath to hym and bycause he wolde not offendre hym. And ryght so the good wyfe loueth her husbande & for loue that she hath to hym she wyll not offendre hym. But þ euyll wyfe fereth more to make transgression of her spousage than for fere of god. It is merytous & shall haue great rewarde of our lord whan a soule fleeth synne for the loue of god & bycause it wolde not synally be separeate from hym. Neuerthelesse for seruyle dredre þ soule is brought to chyldre dredre oft tymes. Than sythen no chynge shall departe þ soule fro god & brynge to ppetuall payne but onely synne and our lord sendeth þ payne to depart þ fro synne than he wyll by temporall payne delyuer þ fro eternall payne and ioyne the to hym in perpetuall glory. Wherfore yf þ lyfste thy mynde to god in þ tyme of payne & tribulacyon seyng so farterly as he dealeth with the & what pfyte he ordeyneth to come of thy payne & trouble thou ought to take it paciently and gyue hym greate laude & pray-  
syng therfore whiche thus mercyfully dealeth w the.

**T**he xviij. cōsolacyon is to remēbre how our lord prouydeth for the whiche art in tribulacyon (yf þ take it well) that after thyne herte be constrainyd to go with anguylshe of payne it shall be dylated with ioye & opened ayn as þ prophete sayth. In tribulacione di-

Iatasti michi. Thou hast dylated by tribulacyon myne  
herte to me. And as it is wryten in the boke of Thobye.  
Post tribulationem et fletum exultationem infudis. Thou gys  
uest to þy herte after tribulacyon & wepyng/ ioye & glad-  
nes. There is none after the ordynate lawe of our lord  
that cometh to greate gladnes in hym but after greate  
sorynesse of this lyfe/ & specyally yf þy sorowe & trouble be  
taken for the loue of god in ordre to hym/ as þy prophete  
sayth. De torre in via bibet; ppter ea exaltabit caput.  
He shall dynke of the bytter water in the waye of tribu-  
lacyon/ & therfore he shall exalte afterwarde his heed w  
ioye in good delectacyon. That thynge whiche maketh  
man or womā to set lesse by themselfe/ þy disposeth them  
to make moxe of god. Somtyme a persone is made to set  
lesse by hymselfe by myserie of synne/ for many one that  
make right moche of themselfe/ whan they are fallen in  
to greate & abhomynable synne/ than they are ashamed  
& abhorre whiche themselfe. And after this lytell makyng  
of themselfe/ they begyn to lerne to make moche of our  
lorde/ & come as Mary magdaleyn dyd to greate grace  
& pleasure in god. By myserie of payne also many come  
to the same pleasure in god/ and that is the better waye/  
for myserie of synne can never be good/ and the tyme is  
lost of ghostly profyte as longe as a soule is in this my-  
serie/ & our lord hateth this wretchednes of synne. But  
wretchednes of payne (yf it be well taken) is of greate  
pleasure to our lord/ and it is of greate meryte/ and the  
tyme is well spended/ they that be in this myserie well  
take. Wherfore I exhorte the whiche hast had pleasure  
in synne of the Worlde/ haue pleasure in god take pa-  
cently payne & tribulacyon/ & than thou shalt lerne too  
make moche of god/ & he shall make moche of the.

**T**he xix. cōsolacyon is to remēbre how a dull soule  
by tribulacyon is made quycke to serue god / as  
the prophete sayth. *Si ambulauero in medio tribula-*  
*tionis uiuificabis me. Yf I shall walke in the myddes*  
*of tribulacion thou shalt receyue & quycken me.* Lyke as  
a dull seruaunt by strokēs is made sharpe to apply his  
labour / so are dull soules whiche haue lytell appetyte to  
serue god be made to spende theyr tyme the better in the  
seruyce of god / & specyally suchē as haue grace to remē-  
bre what Payne that he suffred for them / this fayth is  
quyckenyng & lyf to them / as saynt Paule sayth. *Quod*  
*enim uiuo in fide filij dei uiuo / q̄ dilexit me et tradidit se-*  
*met ipsum p̄ me.* My lyfe is in þ fayth of the sone of god  
whiche loued me / & dyd offre hymself wylfully to suffre  
great paynes for me. *Per auenture thou wyl saye. Me*  
*thþketh I serued god better when I was out of Payne*  
*and tribulacion / for than I had my liberte of my mynde*  
*now I am constrainyd with Payne to haue my mynde*  
*so of god / that I can but lytell remembre god belyde it.*  
To this I answere / that yf thou hast ben well occupied  
the tyme of thy prosperite by good werkynge / now thou  
art well occupied the tyme of thyne aduersite by good  
suffryng / & bothe these are requysyte to p̄fytte lyuyng  
yf thou mayst not multyply so many good dedes as thou  
dyd before / yf þ haue pacience in thy tribulacyon than  
thou hast one thyng that is worth many thynges / and  
this vertue of pacience can never be had but in sharpe  
aduersite / lyke as the swete rose groweth on the sharpe  
thornes / so groweth this swete & soft vertue of pacience  
on þ sharpe thornes of paynes & tribulacyons / Where-  
fore I couiseyle the to take paciently tribulacyon / and  
thanke god hertely therof / & than thou hast the vertue

of perlyte suffryngē/ Wherby thou shalte obteyne of our  
lorde after thy Payne be past the vertue of good doyngē.

**T**he xx. consolacyon & conforte in tyme of tribula-  
cyon is to remēbre how it werketh to þ precyous  
crownē of glory/as the prophete yslaye sayth. Dñs coros  
nabit te tribulacione. Our lorde shall crowne the by tri-  
bulacion. Thus all the blessed multytude in heuen haue  
gotten theyz crownes/ of whome þ aungell sayd to saynt  
Joh̄n euāgelyst. Hiſ ſūt q̄ venerūt ex magna tribulatiōe  
ſed abſterget de⁹ lacrimas ab oculis ſctōꝝ: et iam nō erit  
ampli⁹ neq̄ luct⁹ neq̄ dolor/ qm̄ p̄ioꝝ trāſierūt. These  
are thoſe that are comen fro greate tribulacyon/but our  
lorde shall wype awaſe the teres fro the eyen of the holy  
folke/ & they ſhall neuer after haue wepyngne ſorowe/  
for all þ fyſt occaſions of ſorowe are paſſed w̄ thoſe that  
are in blyſſe/ & it iſ impoſſyble þ they ſhalle fele the leſt  
payne or ſorowe þ myght be thought. Thus the aſtrophe  
w̄ryteth of our ſauyour. Humiliauit ſemetipſum fact⁹  
obediēs bſq̄ ad mortē/ mortē autē crucis ppter qd̄ deus  
exaltauit illū: et donauit illi nomē qd̄ eſt ſup̄ om̄e nomen:  
vt in noīe Iesu oīne genu flectat̄ celeſtiū terreſtriū et in-  
fernoꝝ. Our ſauyour made hymſelf obediyent to þ grete  
payne & tribulacyon of þ crosse/ Wherfore þ father hath  
gyuen hym a name aboue al names/ that in the name of  
Iesu euery knee be bowed of heuē/ of erth & of hell/ that  
iſ iſ ſaye/ that all creatures ſhall be obediyent unto hym  
Whiche was ſo obedient to þ w̄yll of þ father for to ſuffre  
ſo great payne & trouble. Thou Whiche deſyretſt to come  
to the greate felicite & ioye of god/ thou mayſt not loke to  
haue reſt & pleaſure in thiſ lyfe/ for none may haue the  
ſalle felicite of thiſ w̄orlde & the true felicite of thiſ other

Worlde. Wherfore the apostles of god dyd forlake þ pleases  
of this Worlde & toke them to a paynfull lyfe. as þ  
apostle sayth. *Nos stulti ppter xpm iſirmi et ignobileſ  
eſurimus ſitimus mudi ſumus colaphis cedimur inſ  
tabiles ſumus laboramus manibꝫ n̄c̄is operat̄es maſ  
ledictionē et bñdicimꝫ pſecutionē patimur et ſuſtinemꝫ  
blasphemamur et obſecramur tanqꝫ purgamenta huiꝫ  
mudi ſumꝫ om̄ne peripſima. We are (sayth ſaint Paule  
of hym ſelf & the other apostles) taken as fooles for that  
We lyue as þ diſcyples of Chyſt & are taken as folke of  
lytell valure & as lytell to be ſet by. We are hongry. We  
are thyrſty. We labour for our lyuyng with our handes  
Werkyng. We are beten. We haue no place to abyde in.  
We are naked Wantyng clothes the folke curse vs & we  
bleſſe them they perſue vs to hurt vs & we ſuffre them  
they ſpeke diſhonourably of vs & we praye for them. We  
are reputed as the ſylth of þ ſtrete & as the paryng of an  
apple whiche as no proſyte is caſt awaie. The lyues of  
theſe holy apostles were al in trouble & payne and now  
they be replenished with ioye & ſhall neuer haue payne  
therfore arme the with pacyence to take payne & tribula  
cyons for though they ſyngē ſharpely now they ſhall  
bryngē þ to greate ſweetnes. Therfore ſayth þ propheſe.  
Circuiderūt me ſicut apes. They haue comen aboute  
me as bees. þ bee ſyngeth but ſhe bryngeth forth ſweete  
waxe & hony. So tribulacyons ſyngē ſharpely but they  
bryngē forth the waxe of ghoſtly Werkes whiche ſhall  
brenne clearely in þ ſoule with þ clere ſyght of þ viſyon of  
god & also the hony of the fruicyon. Thou than þ Worlde  
come to thiſ blessed viſyon and gloriouſ fruicyon of god  
lerne in thiſ lyfe to loue tribulacyon for the greate ioye &  
cōſolacyon whiche þ ſhalt haue by tribulacyon. Remembrie*

that our lord hath ordeyned the in this lyfe to haue no  
rest but trouble & batayle, as the holy man Job sayth.  
Militia est enim vita hominis super terram. The lyf of man vpon  
the erth standeth in batayle & knyghthode. Thou must  
batayle with thy fleshe in tyme of helth with fastynge  
watchynge & with sharpe clothynge/prayenge & with  
greate labourynge & in þ tyme of sycknes þ must fyght  
agaynst it with pacynce & ioyful suffryng & gyuyng  
therfore synguler louyng to our lord. Thou must fyght  
with þ Worlde in slaynge euyll felawshyp & euyll exam-  
ples therof & do good agaynst euyll. Thou must fyght  
agaynst þ euyll thoughtes & euyll suggestyons of þ de-  
uyll by great labour to put them soone out of thy mynde  
and labour to lyfte thyne herte to god & for to gete good  
thoughtes agaynst euyll. Thus I couiseyle the to fyght  
this good batayle of fayth þ thou mayst haue in reward  
everlastynge lyfe, þ in the daye of thy departyng þ mayst  
saye wþ saynt Paule/ remembre thy lyfe. Bonum certamen  
certavi/cursum colligavi/sidem seruavi: de reliquo repo-  
sita est michi corona iusticie quam michi dabit dominus in illa die  
iustus iudex. I haue had in þ tyme of my lyfe a good bas-  
tayle & now I haue made an ende of þ course of this lyf.  
I haue kepte my fayth / now I trust in my lord to re-  
ceyue þ crowne of ryghtwysnes/ whiche crowne in that  
daye whan I shall come to hym þ ryghtwys iudge shall  
gyue it to me. Our lord Jesu by þ merytes of his passyō  
gyue vs grace paciently in this lyfe to take accordyng to  
his wyl this temporall tribulacyon/ wherby we may be  
delyuered from þ endlesse damnacion & of þ hande of our  
lord to receyue the crowne of our glorificacyon Amen.

**C**finis.

¶ Thus endeth the Bokt or myroure of consolacyon and  
conforte. Lately impreynted and amended in many  
places wher ey faute was / by Wynkyn de  
Worde / dwellynge in flete strete / at the  
sygne of the Sonne. M. CCCCC.  
xxv. the. xxiij. daye of Marche.



